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On Teaching Christian Doctrine

POPE PIUS XII

Text of the radio address delivered to the 8th annual Congress of the Confraternity of Christian Doctrine at Boston, October 26, 1946.

VENERABLE brethren of the Episcopate, beloved sons of the clergy, secular and regular, our most dear children of the laity, members all of the Body of Christ (1 Cor. 12, 27), what wonder that you have responded with such loyal and holy enthusiasm to the invitation of Boston's zealous and large-hearted Archbishop and from widespread sections of the Americas have flocked to this national congress!

That body of which you are members has been threatened. That body of Christ which is His Church (Eph. 1, 23) is menaced not only by hostile powers from without, but also by the interior forces of weakness and decline. You have been alerted to the danger. The growing weakness, the devitalizing process that has been going on—We speak with sorrow in

Our heart—going on in not a few parts of the Church, is due chiefly to an ignorance or, at best, a very superficial knowledge of the religious truths taught by the loving Redeemer of all.

Oh, We are fully aware of the magnificent results being achieved in the Catholic missions among the infidels throughout the world: three million and more receiving instruction in the Faith, almost half a million entering the Church each year. Nor does the instruction of the new converts cease at their Baptism; with the glowing fervor of those who have found an unsuspected treasure they are eager to increase and deepen their knowledge of eternal truth; and the missionaries, priests, Brothers and Sisters, assisted by their devoted lay catechists do not fail them.

But your congress has been inter-

ested rather in those who live in countries where the true Faith has flourished for generations, in those also who were born of Catholic parents and duly baptized; and these We have in mind when We say that the vigor of the Church and its growth are menaced by their failure really to grasp the truth they profess.

On the eve of His Passion, having finished the Last Supper, only a brief hour or two before He entered into the crushing agony of Gethsemane, surrounded by His Apostles, who for all their weakness of the moment clung to Him with the deepest affection of their hearts, Jesus, raising His eyes to Heaven, spoke: "Father, the hour has come! Glorify Thy Son, that Thy Son may glorify Thee in order that to all Thou hast given Him He may give everlasting life. Now this is everlasting life, that they may know Thee, the only True God, and Him Whom thou has sent, Jesus Christ." (*John* 17, 1-3).

KNOWLEDGE OF GOD

To know the only True God, to know that He is, to know who He is: that is the first and indispensable step toward life everlasting. Now God is not an empty word applied to some phantom conjured up out of the black caves of paganism. God is not some abstract idea decked out by scholars in alluring language to catch the adulation of vain and self-centered men and women; nor is He to be

identified with the more palpable institution called the State, which at times would presume to vaunt itself as the source and end of all man's rights and liberties.

Before the beginning of all these things the only True God, your God, was existing. He transcends all that is; and all that is derives its being from Him: "Before the mountains were made or the earth and the world was formed, from eternity to eternity Thou art God." (*Ps. 89*, 2).

"In the beginning, O Lord, thou didst found the earth, and the heavens are the works of Thy hands. They shall perish, but thou remainest; all of them shall grow old like a garment, but Thou art always the selfsame and Thy years shall not fail." (*Ps. 101*, 26-28).

Millions may hurry along the streets of great cities absorbed in their business or pleasure or sorrows with never a thought of God; yet the only True God is no less real; it is He Who sustains them in their existence.

Men gather to enact the laws of a people, or with the praiseworthy purpose of lifting their fellowmen out of the morass of misery and despair sown by injustice, the while they deliberately exclude recognition of the Supreme Lawgiver and Universal Sovereign; yet the only True God is no less real for all that. And if He has given to His creature, man, the spiritual capacity to deliberate and wilfully to act, He will most certainly demand

le in of him a strict accounting of his thoughts and conduct. St. Paul made that clear when he wrote to the Romans: "We shall all stand at the judgment seat of God . . . every one of us will render an account for himself to God." (*Rom. 14, 11-12*). Is not this denial or neglect of God, Creator and Supreme Judge of man, the fountain-head of the rising flood of evil that appalls the serious-minded today, and strews the path of human life with so many broken homes?

MAN'S DEPENDENCE ON GOD

If men believing in God—to echo St. Paul again—if men believing in God do not glorify Him as God and give thanks; if their faith is kept in a hidden closet of their private chamber, while immodesty, malice, avarice and all manner of wickedness are given full use of the drawing-room and public resorts, is it surprising that God should give them up in the lustful desires of their heart to uncleanness, so that women have exchanged the natural use for that which is against nature, men have become full of envy and murder, contention, hateful to God, irreverent, proud, haughty, disobedient to parents, without affection, without fidelity, without mercy? (*Rom. 1, 18-32*).

Men must be brought to be conscious of the fact of God's existence, of their utter dependence on His power and love and mercy, and of

their moral obligation to shape their daily lives according to His most holy will.

And is that will so difficult to learn? Has not God made it clear to those who seek to know? In the first of the two letters which he sent to his congregation at Corinth, St. Paul reminds them that when he first came among them he professed to know only one subject. It was Jesus Christ, and Him Crucified. Now St. Paul was a learned and cultured man, well read in the law, a university man he would be called today; yet as pastor of souls he had only one absorbing interest, one consuming desire, to bring his people to Jesus Christ, Crucified. For this, he knew, is eternal life: to know the only true God and Him Whom He sent, Jesus Christ.

To know Jesus Crucified is to know God's infinite love for man. "By this hath the charity of God appeared toward us, because He hath sent his only begotten Son into this world, that we may live by Him." (*1 John, 4, 9*). "And we have seen," again it is the disciple whom Jesus loved speaking, "and do testify that the Father hath sent His Son to be the Saviour of the world." (*1 John, 4, 14*). "If God has so loved us, we also ought to love one another." (*1 John, 11*).

To know Jesus Crucified is to know God's horror of sin; its guilt could be washed away only in the precious

blood of God's only begotten Son become man.

Perhaps the greatest sin in the world today is that men have begun to lose the sense of sin. Smother that, deaden it—it can hardly be wholly cut out from the heart of man—let it not be awakened by any glimpse of the God-man dying on Golgotha's Cross to pay the penalty of sin, and what is there to hold back the hordes of God's enemy from over-running the selfishness, the pride, the sensuality and unlawful ambitions of sinful man?

Will mere human legislation suffice? Or compacts and treaties? In the Sermon on the Mount, the Divine Redeemer has illuminated the path that leads to the Father's will and eternal life; but from Golgotha's gibbet flows the full and steady stream of graces, of strength and courage that alone enable man to walk that path with firm and unerring step.

THROUGH THE CHURCH

Those graces are channelled to your souls through the Church. Christ's work was not wholly accomplished at His death. In one sense it was only beginning. He has finished, finished perfectly the work assigned Him by the Father to do in His mortal body. But He would live on, to ensure that His beloved creatures should profit by the redemption He had wrought.

And so He told His disciples that He was going to build a Church; its

foundation, the basis of its strength and unity, would be one of them, Peter. Impregnable against the powers of evil, imperturbable amid the crash of mere human institutions, deriving always its comprehensiveness and its oneness from him who in an unbroken continuous line would be the successor of the first Vicar of Christ, it was to carry on until time and space are no more, until the book of human history is closed.

He gave it the Divine Mandate to go forth and teach all men of all nations. It would be the pillar and mainstay of the truth. It would be the Holy Mother imparting to her children a life of faith and sanctity which is the pledge of everlasting life. It would be His beloved spouse, for whom He delivered Himself up, that he might sanctify her, that she might be holy and without blemish (*Eph. 5, 26*).

That is the soul-stirring challenge sent from the heart of Christ to the National Congress, as it brings to a close the crowded days of spiritual and apostolic activity: That the Church might be holy and without blemish. It cannot be such unless its members understand the fullness of the beauty of their Faith and of their obligations as members of Christ's Body. For, surely, to be holy and without blemish in the sight of God is a beautiful thing, is it not? It is to reflect, however, imperfectly, the sheer, white holiness of God.

Instruction, then, is necessary, it is indispensable, not only for children in Sunday schools and for growing youth in higher classes. Religious instruction should hold a place of honor in college and university curricula. Millions, you well know, never enter college or university; and yet from their number will come leaders in important spheres of your national life. Are they to approach their tasks with the most meagre, shallow knowledge of their God, of their loving Redeemer and their mother, the Church?

What a vast harvest is opened up to your zealous labors! And how deep is the consolation that fills Our paternal heart when We hear of the constantly increasing strides you are making, under the stimulating guidance and example of your Bishops, toward reaping that harvest!

Priests will not suffice for the work; the Sisters, to whom the Church in America owes such an incalculable debt, will not suffice. The laity must lend their valiant cooperation; and, first of all, Catholic parents should deem it their sacred duty to

equip themselves so that they may be able to explain at least the simpler catechisms to their inquiring children.

This year and this month the Church is commemorating the third century that has passed since that giant of a hero, Isaac Jogues, and his lay companion, John Lalande, won the glory of martyrdom near Auriesville in what is now the State of New York. You are familiar with their story of zeal, suffering, sacrifice. They were catechists, come to teach the truths of God's revelation in the New World. You are successors to their apostolate. They have joined the white-robed army of martyrs before the Throne of the Lamb; but their affection for the land of their adoption and their glory is all the stronger.

With confidence, then, appeal to their powerful intercession in behalf of the Confraternity of Christian Doctrine, while as a token of Our keen, paternal interest We impart to all its members, and especially to all who have taken part in the Eighth National Congress in Boston, the Apostolic Benediction.



Stalin's Plan of Conquest

Soviet Russia, I learned definitely while editor of the official Communist daily organ here, plans to dominate the world. Her chief objective is the destruction of America by a "creeping blitzkrieg" which will finally result in World War III.—*Louis Budenz in an interview with the NCWC News Service, October 2, 1946.*

Jesuit Martyrs of North America

Radio address delivered by Pope Pius XII commemorating the tercentenary of the Jesuit Martyrs of North America, November 24, 1946.

JUST ten years ago We knelt in the sanctuary of your St. Patrick's cathedral. Beneath the aspiring arches in the dim light falling from the windows of the Lady Chapel We prayed at the tomb of those revered prelates, whose memory carries the mind back over a century and more of extraordinary progress made from small and humble beginnings along a path not unfrequently roughened by lack of workers, by poverty, by calumny and even persecution. They were valiant champions of truth, those successors of the Apostles in governing the great diocese of New York, respected and well-deserving citizens of the country and city they loved. In God's Providence their mantle has fallen on worthy shoulders.

But the commemoration you are celebrating today overleaps that century of vast and rapid growth, reaching back to the days when Manhattan Island counted hardly more than a thousand souls, and marauding, cruel, inhuman tribes terrorized the upper sections of the country. Then it was that the first priest set foot in the colony that was later to become the metropolis of the new world. A ransomed captive, Father Isaac Jogues was leaving for a time this mission among the Mohawks; but he would return. Human language falters in the attempt to describe the ghastly tortures of a year-long captivity; the human soul shudders and recoils before the repeated scenes of gashing and stabbing, of burning and beating, distending and mutilating, that with a superhuman endurance he had borne for thirteen months, but he would return, because his heart never ceased to remain captive of the love of God.

It was love of God and God's love for souls that had laid hold on the young stripling of seventeen and planted him in the garden of religious life. That same love tightened its grip on his expanding heart when he heard of the hard and rigorous mission across the sea among savages of forest and plains, who nonetheless, he knew, were human souls needing the redeeming grace of Christ's passion and death. They had been offered for them as well as for cultured and refined Europe. Isaac Jogues was only 29 when he first landed at Quebec; he was 37 when he returned after a brief six months absence in Europe; and two

years later—he was not yet forty—his brief life was crowned with the glorious triumph of dying a martyr for Christ.

He shared that glory with his two heroic and ever-faithful companions. They were not priests, John Lalande and René Goupil; they were of the laity, one a doctor, the other a carpenter; but they were inspired by the same love of God and God's love of souls; their characters had been formed in the same mould of self-less devotion; their ambitions stretched upwards to the same lofty ideals—to prove their love by sacrifice and self-dedication to the cause of the Heart of Christ. They did not want to go to Heaven alone. Their faith was too precious not to wish to share it with others. Their sense of being Catholic were incomplete, did it not make them conscious of a duty to all the peoples of the world.

The missionary spirit, they knew it well, is not a virtue of supererogation expected of the chosen few. Catholic spirit and missionary spirit are one and the same. Catholicity is an essential mark of the true Church. One is not genuinely interested in and devoted to the Church unless one is interested in and devoted to its universality, that is to say, to its taking root and flourishing everywhere on earth. Hence our martyrs' hearts were restless with the thought that millions knew not Christ. O Blessed Three! Their bones rest together treasured in nature's own reliquary, the verdant hill that slopes up from the quiet, easy-flowing river of the Mohawks.

BELONG TO WHOLE NATION

But these martyrs are not the possession of New York State alone. They belong to the whole nation. They were not the only missionaries martyred for the Faith in the New World; but they are the first raised to the altar, given by the Church under God to be patrons of the land made fertile by their blood, to be an inspiration for those who have been made stronger by their death. Their message of missionary zeal, fired by the love of God and God's love for souls, is louder and more insistent at this hour, when war and war's aftermath have decimated so many ranks of missionaries and clogged so many sources of mission help. That message rings across your blessed country, so providentially spared the horrors and destruction of other lands; from coast to coast, from the Gulf to the northern frontier and beyond, it is heard. Let men pause and harken to its appeal. It is the hour of America. The missions await the response.

St. Isaac, St. John, St. René, look down with heaven-born love on the Faithful who fill the land you longed to conquer for Christ. Through your powerful intercession before the throne of God obtain for them the grace to share something of the spirit that was yours on earth. May the clergy and religious intensify their life of prayer and self abnegation, for in such soil missionary zeal springs up and grows quickly; may the youth, that American youth always so ready and eager to throw themselves whole-heartedly into every worthy and noble venture, for whom obstacles are but a challenge to their courage, may they seize the torch of faith, lighted by you in the wilderness, and carry it full-flaming to the ends of the earth, until all men may see and know Jesus Christ, the Divine Master Who has loved them with an eternal love, Whom you, oh blessed martyrs, now contemplate with ineffable joy.

That this Our most earnest prayer may find generous response in the souls of all the faithful of America so dear to Us on many counts, We invoke on them with the deepest affection of Our paternal heart the Apostolic Benediction.



The Mystical Body

But it seems especially that this doctrine must be lived. The world has need of finding it, not in books, but in souls. The witness which it must have today, the witness which Christ arouses and awaits, the one which will be efficacious, is that of the member of Christ acting as a member of Christ, of the member who wishes to labor and to suffer, with Christ and in Christ, for the immensity of the Body. To forget oneself, to renounce oneself, in order to belong to Christ, to God and to every man, that is the spectacle which will make manifest to all, in the manner which will strike them, that Christ still lives in His own.—*Emile Mersch in MORALITY AND THE MYSTICAL BODY*, p. 175.

Man and Peace

*Statement issued by the Catholic Hierarchy of the United States,
November 16, 1946.*

AT the bottom of all problems of the world today is the problem of man. Unless those who bear the responsibility of world leadership are in basic agreement on what man is, there is no way out of the confusion and conflict which block the road to real peace. Clashes on the question of boundaries, national security, minority safeguards, free movement of trade, easy access to raw materials, progressive disarmament and the control of the atomic bomb, important as these are, take a second place to the need of unity in protecting man in the enjoyment of his God-given native rights. The struggle of the small nations for their indisputable rights and the stalemate among the strong nations in a contest of power would admit of bearable, even though hard, compromise if the fate of man, as man, did not hang in the balance.

To be more explicit, it is a question whether National Governments are disposed to protect or to hinder the individual in the exercise of rights and in the discharge of duties which are proper to him prior to any action by the State. The words of our own Declaration of Independence express no new doctrine, but voice the basic tradition of Christian civilization:

"We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty and the pursuit of happiness."

Respect for the rights and duties of man as an individual and as a member of civic and domestic society we hold to be the first obligation of any Government to its citizens. The State has a just claim on the cooperation of its citizens for the common good, but not to the point of coercion in violation of their personal political, social and religious rights. What a Government cannot do in the exercise of its own sovereignty, it cannot approve or abet on the part of another Government in the settlement of complicated issues such as confront the nations in making peace and planning its preservation.

THE CONFLICT BETWEEN RUSSIA AND THE WEST

The menace to man as man looms large in the outstanding questions which engage the attention of the victorious Allies. It hangs in the background of the conflict between Russia and the West, which has so long delayed the making of the peace. Eight-

teen months have passed since the surrender and occupation of Germany and fifteen months since the capitulation of Japan. There have been continuous negotiations among the three great victors, the United States, Britain and Russia, for the conclusion of agreements on stable peace and reconstruction. These negotiations have brought out in the clear the tragic lack of unity among the peacemakers on fundamental issues.

In some instances agreements which were pointed to the safeguarding of basic human rights, reached in conferences, have been repudiated unilaterally by the action of one of the victors, and these repudiations have been tolerated by the other nations which were parties to the agreements. In an effort to preserve unity fatal compromises have been made either explicitly or by tolerance of shocking aggressions.

In so difficult a task it is understandable that there should be differences and a clash of interests. Some sort of sacrifice of particular national advantages for the common good of the international community and therefore for the ultimate good of all nations must be made. But the tragic fact is that the cleavage touches issues on which there can be no compromise. While it is stated that the Western democracies and Russia, with her satellite Governments in the countries of Eastern Europe, are at a stalemate over questions of security against aggressions, the fact is that underly-

ing these questions there is the question of man, as man.

Throughout the war our battlecry was the defense of native freedoms against Nazi and Fascist totalitarianism. The aftermath of war has revealed victorious Soviet totalitarianism no less aggressive against these freedoms in the countries it has occupied. Totalitarianism does not acknowledge and respect these freedoms. It persecutes the citizen who dares assert his native rights. It imposes on peoples its philosophy of life, in which there is no authority above the State and in which all values in life are derived from human conventions. The corollary of such philosophy is the police state, which terrorizes its citizens and dominates them in all fields of human behavior.

Before we can hope for a good peace there must come an agreement among the peacemakers on the basic question of man as man. If this agreement is reached, then secondary, though important, defects in the peace may be tolerable in the hope of their eventual correction. Misrepresentations, deceitful promises, the use of equivocal language and violation of agreements only widen the cleavage between nations.

In the Charter of the United Nations the signatories have contracted to cooperate "in promoting and encouraging respect for human rights and for fundamental freedoms for all without distinction as to race, lang-

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usage or religion." Let the nations in the making of the peace do even more and in solemn covenants actually secure men everywhere in the enjoyment of their native rights. Then there will be the beginnings of peace, and the fear of war will be banished from men's minds.

PLEA FOR PRISONERS OF WAR

Considerations of human dignity are deeply involved in the fate of prisoners of war. The strict observance of international law does not oblige the victorious nations to repatriate prisoners of war until after the conclusion of the peace, but owing to the circumstance of the long delay in making the peace, the contention of our country for the speedy repatriation of these prisoners is admirably humane and almost a dictate of justice. There are millions of them separated from their families and kept from their normal occupations, engaged in forced labor and in many cases underfed. They are needed at home for the work of reconstruction.

The use of prisoners of war as slave laborers in alien lands should not be any part of reparations levied by the victors. They are men and they should be treated as men. So large is their number, estimated as high as 7,000,000, that even with every effort put forth for their speedy repatriation, it will take years to transport them back to their own countries in an orderly way.

It is the strict obligation of all nations to treat these prisoners as we demanded that our combatants who fell into the hands of the enemy be treated. It is unworthy of the victors to revenge injustices by violating human rights and heaping insults on human dignity. As things are now, future generations may well charge the victors with guilt of inhumanities which are reminiscent of nazism and fascism.

A serious problem which challenges the nations is finding a way rightly to provide for the hundreds of thousands of refugees from persecution and dire danger now in camps in Central Europe. These victims of injustice have the right of refuge—a right that is sacrosanct in our history and culture. To provide for them and to give them an opportunity to begin life anew in useful pursuits without fear is the inescapable responsibility of the nations.

All of them, the displaced persons and the persecuted peoples, must be treated humanely without discrimination. A perfect solution of the problem would be to give them the full guarantee for the enjoyment of their native rights in their countries of origin. Since this solution is not forthcoming, the nations must extend to them help which their very human rights demand. It is plain that to continue indefinitely to support them in camps is not a solution of the problem and is, in fact, an injury to them.

To force them against their will to return to their countries of origin, where, with reason, they fear that grave dangers await them, is stark inhumanity.

By agreement among the victors those in the displaced-persons camps allegedly guilty of crimes must be returned to their countries of origin. If guilty, they should be punished, but they should not be made the victims of political persecution with the cooperation of the authorities of the military occupation.

Before honoring demands for the return of these persons to their countries of origin the military authorities are obligated to give the accused honest juridical preliminary hearings to prevent grave injustice. Tragic indeed was the decision of the United Nations Committee on Refugees that "all measures be taken" to repatriate child refugees to their countries of origin.

Nor can we condone with any sense of humanity the alternative of either returning refugees against their will to their countries of origin or throwing them on the economy of an already overcrowded and impoverished Germany. With justice to all these unfortunate men, women and children, and without discrimination in favor of any group of them, the nations must find a way to resettle them in countries where opportunities to begin life anew await them.

It is heartening that the President

of the United States has pledged himself publicly to ask our Congress to enact a law which will permit the entry of considerable numbers of them into the United States. If this is done the generosity of our country will stir other nations to give these unfortunate people a haven and a chance to live in the enjoyment of their God-given rights.

The problem is admittedly very difficult, but the difficulty in it should be a challenge to the nations to solve it in a constructive, humane way, in which charity will do even what justice does not compel.

RUTHLESS HERDING OF UPROOTED PEOPLE

Something has been happening in Europe which is new in the annals of recorded history. By agreement among the victors, millions of Germans who for centuries have lived in Eastern Europe are being forced from their homes, without resources, into the heart of Germany. The sufferings of these people in their weary travels, the homelessness of them and the hopelessness make a sad story of the inhumanity of their transplantation.

Had there prevailed in the councils of the victor nations a right appreciation of the dignity of man, at least arrangements would have been made for transplanting these people in a humane way. We boast of our democracy, but in this transplantation of peoples we have perhaps unwittingly allowed ourselves to be influenced by

the herd theory of heartless totalitarian political philosophy.

The reports of the deportation of thousands in areas of Soviet aggression to remote and inhospitable regions just because they cannot subscribe to communism tell of a cruel violation of human rights. These men are men and have the rights of man. Our sympathy also goes out to the technicians and skilled workers in enemy countries who have been seized and forced to work for the strengthening of the economy of the victors.

It is not in this way that peace is made and the nations are united in mutual cooperation. No lasting good can ever come from the violation of the dignity of the human person.

In many lands men, women and children are in dire need of the very necessities of life. In some large measure this need is the consequence of the stoppage of that normal interchange of goods between the industrial and agricultural areas of Europe which for centuries has been at the base of European economy. In some places it is the result of political, racial and religious persecution. For many millions it is the heavy penalty of war.

In our charity we must not be insensitive to the misery of our fellowmen. Human solidarity as well as Christian brotherhood dictates the sharing of our substance with our brothers in distress.

We may well be proud of the gen-

erosity of the people of the United States in their relief work in war-torn lands. The want, however, is so great that, without continued governmental aid, private charity will be inadequate to relieve it. A way must be found for the nations to continue their work of relief until the danger of widespread starvation and disease is gone and peoples are able to provide for at least their own basic needs. The winter before us will be a hard, bitter winter for millions, and the charity of individuals and governments must be very large to prevent an awful catastrophe.

But charity is not a substitute for justice. The continuance of widespread want is largely due to the delay of the nations in making the peace. Justice demands that they make promptly a peace in which all men can live as men.

DIGNITY OF HUMAN PERSON

In the aftermath of war public opinion tends to overlook the sacredness of human life. We have just been through our first experience with mechanized warfare, in which the manhood of the world has been in battle on fields of combat and in industry, agriculture and transportation.

Our enemies, with utter disregard for sacredness of human life, committed brutalities that horrified us, and unfortunately we used weapons which brought widespread, unspeakable suffering and destruction. Day

after day there were the accounts of the killing and the maiming of thousands. Never before did the human family suffer so large a number of casualties. It was hard always to be mindful of the sacredness of the life of the individual. There was the temptation to think only in terms of mass killings and mass murders.

Out of it all many have failed to interpret in terms of the human sufferings which they connote, the headlines in our daily press which even now tell of race and religious persecution, of the transplantation of millions of people from one area to another and of the seizure of political control by the liquidation of opposition. How can there be a beginning of even a tolerable peace unless the peacemakers fully realize that human life is sacred and that all men have rights?

And for us who profess the Christian name, human life is even more precious and sacred because for every man the Saviour shed His blood in bitter anguish on Calvary. We know

that in His sacred blood all men are called to be brothers. We are our brothers' keepers. It is not possible for us to be complacent and inactive while any of our brothers in the human family groan under tyranny and are denied the free exercise of their human rights.

In Christian solidarity, with humble hearts, we confess our sins and the sins of our race and pleadingly beg, through the merits of Christ, merciful forgiveness from our Father Who is in heaven. Mindful of the sacred promise of the Saviour, we pray for light and strength for those who in our country bear the heavy responsibility of making decisions for us in the peace conferences, and, indeed, for all the peacemakers.

May the Saviour enlighten and strengthen them to imitate His blessed example and, in sacrifice and unselfishness, in the clear light of reason, secure for all men the enjoyment of their God-given rights so that they may follow their vocation as sons of God and brothers in Christ.



Law and Civilization

Civilization is the rule of law, and law is but the codification of standards. To live in civilization is to live in a society where actions are referred to standards. The absence of standards is barbarism, and barbarism is the description of our world—in greater or less degree of every part of it.

—Dorothy Thompson in the NEW YORK POST, March 20, 1946.

The Church of the Air

WILLIAM C. SMITH

*Reprinted from The MARIANIST**

THE studio clock moves inexorably towards "air time" . . . the producer raises a warning hand . . . the engineer watches his dials . . . the singers and instrumentalists are poised . . . then the producer gives the cue to the musical director — and another program is on the air.

Each Sunday this scene, or one like it, takes place on the Catholic Hour (NBC network) and the Hour of Faith (ABC network); on alternate Sundays it takes place on Columbia Broadcasting System's Catholic program on the Church of the Air; and every Thursday morning Mutual Broadcasting System's Catholic program is produced in the series called "Faith in Our Time."

Besides these Catholic programs on the four major networks there are hundreds more broadcast locally, and scores of stations present other Catholic programs through the medium of electrical transcriptions.

The first thing people usually ask about programs like the Catholic Hour and the Hour of Faith, which are sponsored by the National Council of Catholic Men, is: "Where do you get the money to pay for these programs?"

The answer is that the time is do-

nated by the networks themselves as part of their public service obligation. Radio stations, according to Federal Government ruling, must devote a certain part of their time to programs in the "public interest, convenience, and necessity." Since religious programs fall within this category, time is available free of charge to all the major faiths—Jewish, Catholic and Protestant.

This does not mean, however, that a cooperating organization has no expense connected with producing its programs. There is always a great deal of mail to be handled, entailing requests for copies of the talks, which are distributed free, printing and postage, clerical and executive staff salaries, and so on.

The networks not only provide the time for the broadcasts, but they also supply engineers, producers and announcers. The cooperating organization, however, is usually responsible for selecting speakers and distributing their talks, for providing choirs and other musical groups, and, when there is question of a radio drama, for supplying scripts, musical scores, and whatever else is necessary.

Contrary, then, to many peoples' opinion, radio programs do not just

happen. They are carefully and often laboriously thought out in advance; auditions are given, choirs must be selected from the best in the country, and then the program has to be put together. Continuity must be insured throughout. The announcer must be prepared to introduce the various musical numbers and speakers.

PROGRAM PROBLEMS

In building a radio program, especially a religious one, it is well to remember that people do not listen to the radio with the same degree of attention with which they listen, for example, to a sermon in a church. The ordinary place in which millions of listeners tune in on religious programs is in the living room. Here they are subject to distractions, interruptions from the children, the telephone and the doorbell. Hence the average listener in the radio audience cannot be expected to display the same attention that he would were he in a church, where everything is designed to focus his mind on the service and the speaker.

One lady wrote us, however, that when the Catholic Hour is on the air, she peels her potatoes in the living room in order not to miss any of the program. While this is very flattering to the Catholic Hour, it also illustrates a problem in radio audience attention.

So it is necessary to keep a program alive and moving if it is to hold the

audience. This is done not only by good speakers talking on interesting subjects, but also by means of appropriate music and faultless continuity. The entire program must be so interesting that, if a listener misses part of it, he will be inclined to return to another part—and still derive inspiration from it.

To the frequent question "Who listens to religious programs?" it can be answered that all kinds of people do. Many of them are shut-ins and invalids to whom the message of religion is a heartwarming and consoling experience. Others are people who are literally starved for spiritual nourishment. Apparently many of them either do not go to any church or, when they do attend, do not find there the consolation they are seeking.

The Catholic religious program is not, nor does it intend to be, a substitute for church-going. Nor does it pretend to give a complete and detailed exposition of Catholic dogma and practice. The most it can do is to offer some orientation for those whose lives are without direction and, secondly, to present the general reasons why Catholics believe and think the way they do. Its purpose is not fundamentally to convert, but to win friends.

Not that conversions do not take place through radio programs, for they do. Records show that on the average fifty persons each year are won over to the Faith through listening

to the Catholic Hour or the Hour of Faith. How many more people are led to the Church through these programs, there are no means of knowing, but that they accomplish an untold amount of good for the Church is evidenced by the complimentary letters received from hundreds of Protestant ministers and non-Catholic laymen. These correspondents invariably admit they have learned something new and favorable about the Church.

EXCERPTS FROM LETTERS

Here are a few excerpts from letters taken at random from our files.

"We have been carrying the Catholic Hour for the past six months over station N . . . , and have received more compliments, more favorable comments on this program, from both Catholic and Protestant alike, than on any other program broadcast on the network. We are proud to have it on our Sunday schedule and on behalf of the staff at this station, I wish to congratulate you on sponsoring a program such as this, which, especially now, meets the spiritual needs of so many."

"Thanks in advance and thanks to Monsignor Sheen for one of his most stirring addresses. His broadcasts, to which I have been a listener for a long time, contributed in no small measure to my conversion to Catholicism, for which I shall be forever grateful."

" . . . Although I am of the Hebrew religion, I am grateful to contribute to

your organization because its messages are to enlighten mankind from within."

"Dr. Sheen's radio addresses have consistently called out the very favorable comments of my fellow-students here at Yale Divinity School. As we ponder over the messages heard on the Catholic Hour we sense a very deep fellowship with all members of the Holy Catholic Church . . . "

Catholic radio has a bright future. In a few years the country will undoubtedly blossom out with FM (Frequency Modulation) stations. These will offer many more outlets for a wider variety of programs than is now possible with conventional AM (Amplitude Modulation) broadcasting. If Catholics are progressive enough to use these increased opportunities, there is no reason why the Church's message should not be multiplied a thousandfold and in a thousand different ways through the opening of these new stations.

Electrical transcriptions will also continue to play an important role in propagating the message of the Church. Today recorded programs such as the Ave Maria Hour and the Sacred Heart Hour are carried locally on hundreds of stations throughout the United States. With the opening of FM Stations, the opportunity for even greater use of transcribed as well as "live" religious programs will appear.

Catholic radio people are alive to

these new opportunities. In such central places as the Catholic University of America, and in the Queen's Workshop of the Air, to name only two, Catholic organizations are training young men and women in the radio techniques necessary for good radio production. The need for many such people trained in radio technique is great. Sound showmanship is needed; sound ideas are wanted. Persons of ability and imagination can go far in this work. Especially since the day of television is slowly dawning.

For one who feels he must be content with remaining a listener there is

also a place in the great radio apostolate of the Church.

For example, after enjoying a religious program he can tell his friends, especially his non-Catholic friends, about it. He can get them to listen. When he enjoys Charlie McCarthy or Fred Allen, or some other show on the air, he talks about it. Why can he not do a similar favor for the Catholic Hour or the Hour of Faith or the Church of the Air or Faith in Our Time? If he likes the program, let him tell his friends. If he does not, let him write his criticisms to those presenting it.

Certainty of Sanctions

Our limited understanding of the relativity of time prevents us from realizing the inevitability of retribution. We reckon the lovely lives of butterflies by days, our own lives by years, the lives of nations by centuries; but such differences in time are imperceptible to Eternity. Long after the perpetrators of evil deeds have gone to their graves and their souls answered for them before a Higher Tribunal, the wave of retribution such deeds gave rise to strikes the longer-lived entity of the nation that, even passively, has acquiesced in them. So in this world nations must pay for debts of cruelty, debts not to be evaded by manipulation as financial debts sometimes can be.—*Maude Gonne MacBride in HIBERNIA, October, 1946.*

The Left and the Right

JOHN C. CORT

*Reprinted from The LABOR LEADER**

IN the daily papers it is a common practice to refer to Communist and fellow-traveler elements in the labor movement as "left" or "left-wing" and all anti-CP elements as "right" or "right-wing."

As a matter of fact, don't spread it around, but the truth is that it was also a common practice in this column. As a result there were certain protests, and a little reflection on the subject produced the painful but inescapable conclusion that the protesters were right—meaning correct.

It is painful because "left" and "right" are so short and so convenient. Also if you use them, you don't have to say "Communists," and it is naturally much pleasanter not to have to mention the CP's because most of us mention them too often anyway.

Also you avoid the use of "anti-Communists" and this seems to be a good thing because nobody wants to be known as purely negative, and that is what the phrase, however wrongly, seems to imply.

But when you boil it all down you find that by using these handy handles you have lost far more than you gained. The trouble is that "right" and "left" have certain historical meanings and that these meanings have inevitably carried over into the labor movement.

WHO IS LEFT?

"Left" has been used to blanket such different categories as Christian Democrat, Communist, Socialist, Trotskyite, Lovestoneite, anarchist, syndicalist, Social Democrat, Labor Party members in England, agrarians, trade unionists of any kind, even those gentle apostles of the consumer cooperative movement who believe in nothing more violent than a nice lively study group.

In general you might say that "left" came to be accepted as including all those who were dissatisfied with things as they were—the *status quo*—and were determined to do something about it.

On the other hand, "right" and "right wing" came at the same time

* 226 Lafayette St., New York, N. Y., Oct. 19, 1946

to cover all those who were satisfied with the *status quo*, or homesick for the old *status quo*, and equally determined to maintain or regain it.

Thus "right" has been used for Conservatives in England, Republicans in America, capitalists everywhere, monarchists, reactionaries, die-hards, anti-laborites, and so on.

The tag has also been pinned on Nazis and Fascists, and this is logical insofar as these movements were or are defending the *status quo* against left-wing threats. However, both in Germany and Italy there was a great deal of violence directed at the established order of things, and in this sense the Nazis and Fascists were left wing. But leave us not get too technical!

RATHER BE LEFT

What is important to remember is that as a result of all this the phrase "left wing" has come to be for many people, especially in the labor movement, a term of honor and distinction. And the phrase "right wing," for the same reason, has become a term of reproach, and the phrase "on the right" nothing less than an insult.

If you should call a Trotskyite "a right winger" to his face, he would probably kick you in the stomach and then go off in the corner and quietly kill himself. And yet by the present practice of lumping all anti-Stalinists on the right the Trotskyites are just as much right wing as hopeless Republicans like Big Bill Hutcheson.

Furthermore, why should the CP's be allowed to carry off all the honor and prestige that still clings to the name of "left"? Surely it is an advantage which they do not deserve and which we can ill afford.

Take for example the Communist Party in Russia. Could anything be more brutally reactionary? Could any Fascist be more ruthless in suppressing any attempt, however mild, to change the *status quo*?

If the old definition holds, how else can it be catalogued than as a party of the right? And already throughout half of Europe to be a rebel, to be merely a reformer, means to be anti-Communist.

CHRISTIAN DYNAMITE

And if "left" is radical, progressive, reformist, what is farther to the left than the full, explosive dynamite of the Catholic Faith? Let us never forget that it was Christ, not Marx, who said that "it is easier for a camel to pass through the eye of a needle than for a rich man to enter into the Kingdom of Heaven."

And it was Christ, not Marx, who rallied men to a revolution that would uproot the *status quo* not only in society, but in their own hearts.

Since the rise of capitalism it has been Catholic authorities and Catholic Popes who have leveled the most damaging attacks upon its foundations of selfishness and materialism—most damaging because most sound, most sensible and most persuasive.

It is true that a good many Catholics, and even some of our clergy, seem to have ignored or forgotten our “leftist” doctrine and continue to talk like “rightists” and reactionaries. That is certainly not the fault of the doctrine.

Meanwhile, perhaps it would be smarter to say Communist if we mean Communist and anti-Communist if we mean anti-Communist. It would certainly be simpler, and a great deal clearer.



Fascists and Communists

There are still plenty of rich Fascist “big shots” in Italy, enjoying the fruits of the new democratic Italy, still speculating, still in business as if nothing had changed. The tragedy is that, legally, the Italian government has until recently been bound by the fact that it was a self-created organism and, therefore, without power to change Fascist laws. In the meantime, the Fascists are still making hay provided they clear every move with Togliatti, Communist chieftain. Whenever they play ball with the Communists, they enjoy immunity. As a matter of fact, many of the biggest leaders of the Italian Communist Party were one-time “big shots” in the Italian Fascist hierarchy.—*John Gelo, of the International Ladies' Garment Workers' Union in JUSTICE, New York, N. Y., Aug. 1, 1946,*

National Suicide

OWENITA SANDERLIN

*Reprinted from The VICTORIAN**

ONE of the biggest problems that America faces is one which is seldom mentioned. How many articles, newspaper editorials, books have you read which were really concerned over the declining birth rate in the United States?

I have seen little more than the mere mention that it is declining. One ad in the *New York Times* for a book on the coming "Atomic Age," for instance, says we are entering an age when "the falling birth-rate will depopulate America and Europe, unless scientists can devise means for mass production of test-tube babies"!

Can you imagine it? Test-tube babies! That isn't the kind I want. But there is no denying that, unless parents (not scientists) do something about it, our so-called "war boom" in babies (mostly *first* babies, by the way) is going to be followed by the worst baby-depression in any country since the Massacre of the Innocents.

If you read Catholic books and newspapers you've probably seen attacks upon birth control and its advocates, who are in a large measure responsible for the no-more-than-two-children-per-family philosophy which has become so universal, especially in the non-Catholic population. I have a

good Methodist friend who has four smart, good-looking, healthy youngsters, two girls and two boys, born within six years; and the prevailing sentiment of her friends and neighbors is one of *pity*! Although I myself incline more toward envy (having so far only two girls and one boy), I think there are some highly interesting facts which we should not neglect to consider along with the moral side of the issue.

To begin with, the United States in the year of 1946 is *not planned to accommodate large families!* According to Nathan Strauss, former administrator of the Housing Authority, one-half of the babies born in 1930, in 1940 and in 1945 were born in slum dwellings. This could mean several things: the birth controllers contend that it means slum dwellers are ignorant and shiftless. I believe I can show that it means, 1) that a great many families have been limited in order to keep them out of the slums, and 2) that large families are often forced into the slums.

Take housing. How many blueprints have you seen in the beautiful-house magazines that have more than two or at most three bedrooms? Look around any town you pass through—

all the old houses are big; all the new ones are little!

Then there's the matter of food. When you move your families to the city—which is what America has been doing this century, as fast as she could—you turn children from assets into liabilities. On farms, children don't cost much. You grow what they eat, and they help you grow it. But in the cities—! The spinach that grows like a weed, in dirt, costs twenty-nine cents (enough for small servings to four people) in the grocery store. And the milk the cow gives costs anywhere from fifteen to over twenty cents a quart, depending on how big a city you live in. And eggs are sixty cents a dozen, or more—apples and oranges nearly as much—the more children you have the more dozens you need! There is no way, in cities, for your children to help you, unless they carry newspapers or deliver groceries. More often, alas, they ask you for money to go to the movies! And in a city the living standard is higher—artificially higher, to be sure. Your children have to keep up with the little Joneses at school, or else their hearts are broken.

Mothers in cities go nearly crazy keeping toddlers out of the streets; or out of the mechanical ice-boxes. The grandmothers who used to be on hand to help out are scattered far and wide now—even if they live in the same city, it's three-quarters of an hour away, by trolley. Domestic help

—if you can get any!—costs at least four times as much as it did before this war, let alone when our grandmothers were young. So mothers let their frayed nerves tell them: "Just as soon as I get these kids in school—no more babies!" Even if they could "afford" them! Even if they had room for them.

High-pressure salesmanship has put across ideas like "see your dentist twice a year" and "take the new baby for a check-up once a month." New parents get the idea that if they can't do this for every child (and they can't!) they'd better not have any more children. Most modern family budgets I see in magazines include insurance of all kinds. I'm not against insurance, but I wonder how much our grandparents had to have? And then there is the family car—or cars. The average second-hand car (initial cost, gas and upkeep) costs more than the average first-hand baby. And it seems to have become more indispensable, for all new houses, no matter how small, have garages!

SMALL FAMILY SCALE

Yes, the U.S.A. is built on a small-family scale. And—either because of this or as a result, or both—the American laborer is getting a small-family living wage. That's what all the striking is about (or should be!). Actually, the auto workers, the steel workers, the meat packers are paid enough to live on. They are not paid enough to

support large families on. They have an unpleasant choice: either to limit their families, or to move into the slums; to clothe their children in rags and feed them far less than the minimum required to build sound, healthy bodies; to deny them, in case they possess unusual talents, education and training. Not that these talented children won't rise up out of the slums; some of them will . . . if, in spite of malnutrition and lack of adequate sanitation and medical care, they live.

When the man with ten children is paid the same wage as the man with one, he must lower his standard of living. But isn't this too bad? We should all protest against it—it is the children of our country who should have the best! And not through "charity" in the less pleasant sense of the word, but for the sake of their characters, as their due. By the "best" I do not refer to mink coats and \$40,000 educations. By the "best" I mean happy parents, good wholesome food, and warm, comfortable homes; with these to back them up, many can work their way through college, if they are college material.

But what can we do to change, in one generation, our nation's deeply-rooted "two-children-per-family" philosophy? Well, to begin with how deeply rooted is it? Our grandparents, Catholic and non-Catholic, had large families. Beginning as of now, we can have large families ourselves, and we can all fight, in every way

possible, for a living wage that will take care of a large family. Personally, I see no reason why a man with no children need be paid the same amount as another man who does the same job but who has ten children. And stop before you say I'm a radical!

Actually, the first man does not do the same job; he is merely a machinist—not a machinist *and* a father. The first man produces auto parts; the second produces auto parts *and* future workers—and/or buyers of auto parts. No one, not even the most conservative man in the country, will deny that human beings are more valuable to the United States than auto parts.

I don't know whether it would be possible for industry to work out any way to pay workers more according to their need. Or whether the government should take care of this, since it is ultimately the nation (as well as industry) which will profit by an increase of healthy, well-educated, morally-trained young people. But it seems absolutely clear to me that something must be done about it—but fast!

It takes an average of four children per couple to reproduce the population. We are devising and perfecting all sorts of medical aids to keep babies alive once they are born, but we are permitting and encouraging a national philosophy that prevents their conception by the millions. Russia, the only great power besides the United States that emerged out of the chaos of World War II, had a similar philos-

ophy less than ten years ago. They changed it. The Russian government now encourages babies.

I haven't room in this article to go into detail, but the facts are interesting—look them up, if you haven't read them. The Russian mother of ten children gets a medal and financial aid as her due—the American mother of ten gets the horselaugh, and if she gets any financial aid, it is offered along with the righteous indignation of a civic group of childless women who say it's her own fault she can't feed her children. They would like to—and I have heard that they sometimes do—have her sterilized!

In 1970, incidentally, there will be more young men and women in Russia

than there will be in the United States, the British Empire, Germany, France and Belgium combined. What's more, since Russia sees that her talented youngsters get good educations, they are going to be smart young men and women.

Which leaves us—where? With half of our limited number of children being born in the slums, and, as the years pass, fewer and fewer being born at all—unless we get rid of the idea that we can circumvent God in His ingenious scheme of repopulating the world and substitute for it the idea of taking care of the children that He, in his infinite Wisdom and Love, sends to us and to our countrymen.

Space For Family Life

In all movements for better housing, one should keep in mind that the basic purpose is to provide a proper place for family living. Now a family cannot thrive in the cramped quarters of an apartment house. Many apartment houses discourage families, especially large families. In planning housing accommodations in recent years it seems more attention has been given to gadgets than to the providing of a proper place in which a family can really live. We have almost forgotten what this means in terms of space. There is the excuse that space is too expensive in the city. Is this an admission that the maintenance of family life is too expensive in the city?—THE CATHOLIC CHARITIES REVIEW, Washington, D. C., May, 1946.

Race Relations and Human Rights

FRANCIS J. GILLIGAN

*Reprinted from The INTERRACIAL REVIEW**

OVER a long period of time, a man's basic principles will quietly, but definitely, flow through much of his daily conduct, and if the man determines the policies of a business corporation or a social agency, the development of the organization ultimately will be conditioned by those principles. If one wishes to know what any organization is up to, let him scrutinize the philosophy of those who control the policies.

In the United States today, an increasing number of citizens are active in the field of promoting better race relations. Much attractive literature is being distributed by various agencies. Agencies, such as the National Urban League, which have been working for decades in the field, are finding new friends. Mayors' committees and governors' commissions have been revived.

It is fitting then that some attention be directed to the philosophy of those persons, such as the staff of the National Urban League and others, who have worked so wisely and so untiringly for the improvement of race relations. It is our intent here to discuss *three principles* which seem to be basic to the thinking of such persons. This discussion may become

very abstract and general, but those principles constitute the foundation of interracial work, and it is well occasionally to look at the foundations of any building.

These three principles, furthermore, are not just personal opinions. Rather they have a validity and truth regardless of the measure of acceptance granted to them. To them, thoughtful men in every age have grasped tenaciously. They are the principles to which the signers of the Declaration of Independence and the framers of the Constitution subscribed, and which constitute the foundation of the American way of life.

I. THE SIGNIFICANCE OF THE MORAL LAW

The first principle is that there exists a moral law established by the Infinite Creator upon which the lives of all men must be patterned.

The youth in high school, in the classes of chemistry and physics, learns of the existence of physical laws which regulate chemical elements. The amateur gardener, often through bitter experience, becomes familiar with the laws governing the growth of plants and flowers. The ornithologist can foretell the actions of birds yet unborn, through acquaintance with the

laws governing the migrations and habits of the species.

In addition to those physical laws, thoughtful men have held that there is, for men, a moral law. Men differ from other created beings in that their conformity is not exacted by physical necessity. The bond is moral. Yet if such conformity is refused, the penalty is restless conflict within the heart, disorganization in the home, sometimes chaos within the nation, and a judgment at death.

NOT LAW UNTO THEMSELVES

Even civil governments are not a law unto themselves. Their powers are drawn from a higher authority, the same natural law. When the statutes of a civil government transgress those eternal precepts, people say that the government has acted unjustly. When civil governments abandon all conformity with the eternal principles, people describe them as being tyrannical and totalitarian. Against the governments established by the Nazi group in Germany or the Fascists in Italy, logically one may express condemnation only if one recognizes the existence of a higher law to which all governments must conform.

During the week of the Fourth of July, a pictorial magazine, enjoying a large circulation, carried an editorial which was captioned, "Human Rights and the Law." Actually the editorial was a reprint, in part, of an address which Justice Edward Dore of the

New York Supreme Court delivered to a bar association. The editorial, or the address, is an exposition of the natural law. With much profit, it could be read by every American before he forms opinions on current domestic and international problems.

With striking effect, the speaker makes reference to a play which Sophocles, a Greek poet, wrote more than twenty-four hundred years ago. In the play, a young girl Antigone replied to the tyrant Creon when he asked her if she dared transgress his tyrannical decrees: "Nor deemed I that thine edict had such force that thou who are but mortal could override the unwritten and unswerving laws of Heaven, not of today and yesterday are they, but from everlasting."

Twenty-five centuries later those sentiments of Sophocles, the editorial adds, were expressed by Justice Jackson at the Nuernberg trial: "The character of this tribunal," he said, "evidences a faith that the law is not only to govern the conduct of little men, but that even rulers as Lord Chief Justice Coke put it to King James are under God and the law." "And the very same concept," Justice Dore concluded, "is the formal and factual foundation of our American system."

That principle is primary in the basic philosophy of most persons who labor for the improvement of race relations within the United States.

II. THE ORIGIN OF NATURAL RIGHTS

The second principle is that from the moral law alone each man draws his natural rights.

A civil government can grant to an individual some rights as when the government confers citizenship upon an immigrant. Those are civil rights; the government gives them and the government may retract them. But there are other rights which are so fundamental that the civil government cannot abrogate them. They are natural.

Those natural rights are vested in every man, woman and child. The title to the possession of them is the human personality. Definitely the title is not membership in the stronger economic group or descent from one of the first American families. The numerical majority of the citizens do not confer natural rights on any person. It is not theirs to give. The Declaration of Independence proclaimed: "We hold these truths to be self evident: That all men are created equal; that they are endowed by their Creator with certain unalienable rights."

In the field of race relations, the application of this principle is patent. The rights of the Negro are as those of the white man. He has the right to live, the right to property, the right to a reasonable amount of liberty. If it is a crime to restrict the liberty of a white man, it is a crime to restrict the Negro's liberty.

Every responsible program for the improvement of race relations represents an effort to secure for the Negro a fuller observance of his natural rights.

III. THE NEGRO AND THE RIGHT TO WORK

Through the years, as circumstances change, some natural rights seem to demand more emphatic study. This is a point which is neglected not infrequently by those speaking about natural rights, and their neglect discounts their work greatly. During the past forty years, the growth of labor unions in the United States occasioned a fuller development of the natural right of working persons to organize. The growing interest in the field of race relations should occasion a richer discussion of some of the specific rights of the Negro which are violated by discriminatory policies. It is our intent here to focus attention upon one; *the right in the pursuit of employment to be free from unfair interference.*

The natural resources of the earth, the fertile fields, minerals, oil, water power, were created by the Eternal Being for the purpose of supporting all men. It was willed that, from these resources, men would draw food, clothing and shelter. In an urban civilization such as ours, a man has access to those blessings only through a job. The job is the path to the wage check and the wage check is the key which opens the door to the granary provided by Divine Providence. The

possession of a job is vital. Consequently, sagacious men have held that every man has a natural right when in the pursuit of employment to be free from unfair interference.

In the instance of the Negro, that right is not infrequently violated by white employers and white workers.

The managers of large industrial corporations may represent a private business. But they also occupy a social position. Through the wage checks paid to thousands of their employes, they distribute to many Americans access to the Nation's wealth. If they establish a discriminatory policy of refusing employment to Negroes or of hiring them only for janitorial work, they violate the Negro's natural right. The character of their social position indeed places upon employers a moral obligation to provide employment opportunities for Negroes.

It is a shameful thing that, even in some of the instances in which employers have hired Negroes, white workers have protested and threatened work stoppages. White workers who engage in such activities also violate a natural right of the Negro. They commit a moral offense. They co-operate in a crime as do the members of a lynch mob. The union officials who by tricks and other devices keep Negroes from the full benefits of membership commit a greater fault.

A federal Fair Employment Practice Statute would not bestow upon

the Negro the right to be free from unfair interference. Already the Negro possesses that right. It comes from the eternal moral law. A Fair Employment Statute merely places the coercive power of the government behind an effort to obtain recognition of that right. It is desirable because one of the functions of federal or state governments is to protect the Negro in the exercise of his natural rights.

IV. Is DISCUSSION USELESS?

The phrase "futile and purely academic" might be attached by some to this discussion of race relations and natural rights. Critics may refer to the fact that a considerable number of religious persons have been most unjust in their treatment of Negroes, while some Communists, who logically cannot accept the principle of natural rights, have been very actively working for the correction of abuses.

It is true, unfortunately, that a substantial number of religious persons have ignominiously failed to respect the Negro's natural rights.

Some of that failure is attributable to intellectual dullness and some to moral weakness; or to use an old-fashioned phrase, "original sin." But their failure does not warrant an attitude of indifference to the moral law.

Religious and non-religious people transgress other phases of the moral law. Some white persons commit murder and some Negroes commit murder. Some white persons steal and rob. So

do Negroes. But the sad reality of such delinquencies has not prompted the community to take the position that all discussion about the immorality of such actions is futile. Every generation of men has seen crime. But the generations that reconstructed themselves were the generations which used moral concepts and moral language and branded action for what they were. The abandonment of the word "avarice" and the substitution of the phrase "shrewd business acumen" did not produce a better economic order. When Hitler and his associates discarded even vocal allegiance to the eternal moral law, the gates were opened to a multitude of foul actions.

The discussion of race relations, in the light of the moral law, is not useless.

V. A BASIS FOR HOPE

Even when one concedes that many religious persons have treated Negroes unjustly, there is still a solid basis for hope.

In other matters, a considerable number of white persons, and Negroes, live wholesome lives. Successfully, many have struggled to speak the truth. Successfully, many have resisted all impulse to steal the property of their neighbors. Successfully, many have fought off proposed disloyalties to their marriage vows. Of many it can be said that their conduct is good.

But it has not been good by chance.

It has been good because numerous Americans, recognizing the existence of an eternal moral law, still strive to keep their actions in conformity with it.

In this world, there can be neither justice or peace unless every man disciplines himself and forces his actions into the moulds which the eternal law had cast for them. And there is only one human force which, over a long period of time, will effectively stir the depths of a man's soul so that he will suppress with the steel chains of a strong will the evil impulses which besiege his heart. That force is a vivid recognition of the eternal moral law. Fortunately, that force is still potent with many Americans. The white man's actions towards the Negro will slowly change for the better if he can be persuaded that the field of race relations belongs within the realm of that moral law.

Traditionally the evil impulses such as avarice, hatred and others, which attack the human heart, have been designated as the seven capital sins. The white American in the United States seems to be beset by an eighth capital sin. It is race prejudice. It is acquired early through the social environment. It is subtle. It is interwoven with pride, a hunger for social respectability, and the fear of social humiliation. Yet if the white American has achieved a fair degree of success in grappling with the other seven, there is reason to believe that he can

succeed in the struggle against the eighth. And he will struggle when he is persuaded that prejudice is evil.

To Negroes who have suffered much from race prejudice, I venture to offer two counsels. One is that they look with suspicion upon any person appearing on the American scene in whose philosophy and thought there is no place for an objective moral law. The other counsel is that they keep nettling the members of the white group with the reminder that if white persons are intelligent, then logically

they should live their principles: that the American philosophy of government and the solidity of the American home is built upon belief in the moral law and natural rights, and that the field of race relations is encompassed in the realm of that law.

If these truths could be kept before the mind of the white American with the constancy used by devices of the commercial advertisers on radio and in the newspapers, the action of white Americans would change for the better.



Works Without Faith

In supporting his bill for a National Research Foundation in the physical sciences, Senator Kilgore said recently that we must have "a sufficient mastery of nature so that permanent world peace will be a reality and not a mere hopeful expression of faith." With due respect to the Senator, it is this mastery of nature which threatens to blow our civilization into drifting dust. What we really need is a mastery of man's social nature—knowledge and more knowledge of the onrushing social consequences of our machines, consequences which, because they are too intricate to be easily understood, are shaping our lives to ends we do not want but cannot escape.—*Raymond P. Fosdick in N. Y. TIMES MAGAZINE, Nov. 24, 1946.*

THE EDITORIAL MIND

Freedom Among Catholics

THE Italian Socialists have been officially declaring that there is no longer "any incompatibility between the Italian Socialist Party of proletarian unity, and religious faith."

Il Quotidiano, the Catholic Action paper of Rome, has not been favorably impressed by the new Socialist line. *Il Quotidiano* asserts that a Catholic cannot be a Socialist, because Socialism is Marxism and Marxism is anti-God, anti-man and anti-freedom.

Osservatore Romano — semi-official Vatican paper—has been favorably impressed by the Socialist declaration. *Osservatore Romano* thinks that Socialists—the moderates among them—are approaching a more acceptable position on the religious question and are not "bound, as is the Communist Party, to a congenital and indissoluble atheism."

About Catholics and Socialists, *Osservatore Romano* concludes: "Today we are not at opposite poles, although there are still divergencies."

Surely there is freedom of thought among Catholics, and freedom in Rome itself, under the very eyes of the Pope himself. Let the busybodies,

who are forever telling us Catholics how servile we are, put the stuff of that freedom in their pipes and smoke it! — THE CATHOLIC MIRROR, Springfield, Mass., August, 1946.

New Religion Pays Off

THROUGH the nineteenth century, a lot of well-intentioned but wooly thinking was directed towards "bringing out" the best in human nature. The great instrument was to be Education, with a capital "E" of course, to show that it was to be exercised in its own right, and not as a mere indoctrination in some hide-bound system of so-called principles and truths.

Chesterton, with his usual faculty of putting his finger directly on a sore spot, once started a discussion of the matter with the flat statement: "The first thing to know about Education is, of course, that there is no such thing." The *thing* is *what* is taught, not the mere motion of teaching. A good teacher in a school for pick-pockets would have to go through about the same pedagogical motions as a good teacher anywhere else—but the results would be different!

The impression grows that we are

reaching the era of results in Education-For-Itself. The brave new world that the enthusiasts of other days were going to construct by emancipating their children from "hide-bound systems of so-called principles and truths," turns out to be a younger generation, seemingly possessed, which now account for 56% of the nation's crime and is steadily moving in on the most serious types of criminal activity. The problem of juvenile delinquency has graduated from the competency of the truant officer to that of the F.B.I. — *The MARIANIST, Dayton, Ohio, November, 1946.*

Communists in Labor Unions

MEMBERS of labor unions are beginning to get wise to the way many of them are being worked by the Communists, not to further the social objectives of Americans but to carry out the political objectives of Soviet Russia. In time, even the intellectuals, who are being used for the same purpose, will also get wise and desert the "front" organizations with high-sounding titles to which so many of them lend their names.

A few weeks ago, one of the more important business advisory services sent out a report intended to guide employers who found themselves dealing with Communist-controlled labor unions. The report was an admirable analysis of Communist pro-

cedure, which involves every sort of deception, duplicity, violence and conspiracy—all directed to a single end, the advance of Soviet political policy. Thus a strike to "bring the boys home" is really intended to remove the last military obstacles to Russian expansion. A jurisdictional strike may be intended to heighten the rivalry between unions and add to the confusion from which communism usually profits. In some cases the Communists have reportedly spread word that anti-Communist liberals are really party members, in order to discredit them and reduce the effectiveness of their opposition to the party. The party members do not expect to create a majority in the union. What they want is to spot their representatives in key union jobs, such as secretary, education director, editor of publications, or legislative agent. From such points of vantage they can carry on Moscow's work.

It is this emphasis on key positions which characterizes Communist penetration everywhere and makes silly the easy view that "the Reds are negligible because they are only a small minority."

Sorting out the sheep from the goats is hard work, whether you are a humanitarian in search of congenial companionship or merely an industrialist anxious to avoid trouble. The maneuver is usually hard to detect because it is dovetailed into things that most of us believe anyway. Nev-

ertheless, signs multiply that the liberal manpower pool hitherto available for high-sounding committees is becoming more discriminating. About time too.—*THE SATURDAY EVENING POST, Philadelphia, Pa., June 1, 1946.*

More and More Divorces

ONE divorce to every three marriages was the ratio in the United States during 1945. This figure is the official finding of the Federal Security Agency, as disclosed in its report issued this week. Divorces in 1945 numbered 502,000, an increase of twenty-five per cent over 1944. Marriages in 1945 rose about eleven and one-half per cent over 1944. Thus there is not only a marked rise in divorces, but a stunning rise in divorces as against the number of marriages in the two years. Over a period of nine years, the report shows, divorces have mounted much more than marriages, and in 1945 were just twice as numerous as in 1937.

The report offers no predictions as to the future. But it is safe to assume that the number of divorces will continue to grow and the ratio between divorces and marriages will be steadily altered in favor of the former, for, in both cases, such a trend is indicated by what has been happening over a considerable period of years in this country.

The United States, then, is faced

with the break-up of ever more homes, the dispersal of ever more families, the injurious effect of divorce on ever more children, diminishing respect for the pledged word and the solemn contract, an increase in selfishness and irresponsibility, and a general social transformation of an extremely menacing kind. Our society, already badly damaged and shaken, will sustain ever more shocks and strains until its stability will suffer major impairment. These divorce statistics may be the fateful handwriting on the wall, far more serious than international and other national troubles which now seem of greater significance. No easy sophistry can divert or blunt the frightening implications of the cited statistics. They are the voice of doom. — *The CATHOLIC TRANSCRIPT, Hartford, Conn., Sept. 19, 1946.*

Rumania's Election

IN another one of those fraudulent elections which are establishing a common pattern for the Russian-dominated Balkans, the Rumanian Government bloc controlled by the Communists has voted itself a thumping majority of more than two-thirds of the vote cast and an almost 85 per cent majority in the Parliament. According to both press and official reports, the terrorization of the electorate, the suppression of the opposition and the falsification of the election re-

sults were even more glaring than in Bulgaria and approached Marshal Tito's standards in Yugoslavia.

The beating up of opposition adherents by what an official British note called gangs of roughs, the prevention of opposition campaigning, the breaking up of opposition meetings, the withholding from the opposition of both press and radio facilities, the distribution of marked ballots, multiple voting, and, finally, the barring of opposition members from voting and denial of opposition representation at the counting of the ballots, were the order of the day. The Communist Minister of the Interior boasted that he refrained from widespread political arrests on the eve of the election, which he well could, since he had arrested some two hundred opposition leaders ten days earlier. And the full cynicism of the Government adherents in the matter is exemplified by its explanation that as a matter of historic record no Rumanian Government ever lost an election, at least not in "normal" times. According to a recent Bulletin issued by the Russian Embassy in Washington, "Soviet democracy is a higher type of democracy." But if the Balkan elections held under Russian and Communist auspices are an example of it, one is at

a loss to find a difference between its electoral processes and those of the "fascism" it is supposed to replace.

Under the Yalta agreement, both the United States and Great Britain, together with Russia, assumed definite obligations to see to it that the peoples of liberated Europe have the right to choose the form of government under which they will live, in conformity with the Atlantic Charter. This pledge has been redeemed everywhere except in the Balkans, where it has become a mockery. Both the United States and Great Britain have protested often and urgently, but so far without the least effect. Marshal Tito continues to rule Yugoslavia with an iron hand; Georgi Dimitrov, former head of the Comintern and inventor of its Trojan Horse tactics, has taken over Bulgaria, and Rumania faces a like development. What is more, the same things that are happening in the Balkans are also happening in Poland, and despite all Anglo-American protests all observers agree that they will produce the same results. Like all totalitarian parties, the Communists believe not in majority but in minority rule, and once in power refuse to be dislodged by mere ballots.—*N. Y. TIMES*, Nov., 25, 1946.

The American Century

MOST REV. RICHARD J. CUSHING, D.D.

*Excerpts from an address delivered by the Archbishop of Boston at a
Departure Ceremony, Maryknoll, N. Y., July 21, 1946.*

TIME was when Christendom depended chiefly on ancient Italy. Out over the Roman roads the Gospel of Jesus Christ was carried by fleet and willing feet to every end of Europe. In those days the life-giving law of Christian charity was given human expression, in terms intelligible to men, in the letter and the tradition of the Latin language, the Roman law and the Mediterranean genius. The place of the Roman people in God's Providence for Christendom was and is permanently glorious, but one of its chief glories was this: Rome always considered it her destiny so completely to convert and so to perfect other peoples in the Faith that they would be prepared in God's own time to fulfill destinies of their own in the life of the Church. Hence it came to pass that after Rome had given the Faith to Spain, to France, to Ireland and to others, each of these great nations acquired a manifest destiny of its own in the Kingdom of God on earth.

Time was when Christendom depended in great part on Spain: that was the time when the rulers of Spain could truly be called *Their Catholic Majesties*, when magnanimous sacri-

fices were made of money and men to guarantee the opening of whole hemispheres to Christ and His Cross. That was the time when a sailor on a boat travelling from Africa to Spain heard a dying Spanish Saint predict that there would one day be new lands beyond the western skies where the sacred name of Christ would be preached and adored. The sailor remembered the Spaniard's prophecy and told it to his sons, one of whom, Christopher Columbus, was destined to sail under Catholic Spanish auspices, fortified by Spanish prayers and financed with Spanish money, to the discovery of the New World. Catholic Spain still has great things to do for God, but in those days her destiny made her first and foremost among those upon whom Christendom depended.

Time was when Christendom depended chiefly on France. That was the time when the very Kings of France were Saints, when the poets of France were haloed and when her never failing generosity to the missions made France not merely the eldest but the most heroic daughter of the Church. It was the destiny of France for generations to bring the

Light of the World to all its darkest corners, to beget Marquette, Joliet, Breboeuf, Jogues and his holy company of North American Martyrs, the men of France whose worthiness of their manifest destiny a New England Protestant, Francis Parkman, was later to recognize and record.

Time was when Christendom depended in great degree on Ireland. That was the day of "Holy" Ireland and of the Irish missionaries who for centuries rekindled the Faith in Europe when that continent once before had almost died to grace; Ireland whose priests later came to our own shores and laid here the foundations of our great dioceses. Ireland, too, has still a great work to do for God; she may be destined once again to bring the Faith back to Europe as once before she did. So shall other Catholic nations, in these latter days as in centuries gone by, do great deeds for the Kingdom of God and fulfill their providential destinies.

But the times have changed; the older order giveth place to the new; the future demands fresh inspirations,

new ways; *another people must meet the call of destiny*. Their Catholic Majesties are now no more. In an age of democracy your mothers, our Nuns, the devout lay-women in the Guilds which make possible our mission works, all these are the only Catholic Queens left to be the patrons of our ambitions to discover still more worlds for Christ. Nowadays we do not speak so much of any nations as the especial daughters of the Church's predilection; no longer has the old world a monopoly on Saints. Catholic America is coming to maturity in the family of the Faith and the recent canonization of an American citizen is but the beginning of the recognition of *sanctity in America*. Our spiritual vocation, made increasingly manifest together with our temporal destiny, requires of us that we send forth missionaries, that we open up new worlds to the gospel, that we produce Saints and that these be willing to bring Catholicism back, if need be, to places which once had it, and may now have lost it, and must, therefore, *depend on us*.

1946 *Street Preaching*

DANIEL H. CONWAY, S.J.

*Reprinted from The JESUIT BULLETIN**

FIRST time I ever heerd you fellas, but I heerd lots aginst yah," was the comment of a non-Catholic to a Jesuit street-preacher after a three night "stand" in the heart of one of the most Protestant sections of Oklahoma.

There are, it is estimated, some seventy million Americans who are not actively affiliated with any organized religion. Moreover, the bishops who are in closest touch with the extent of fallen-away Catholic families claim that there are as many ought-to-be and one-time Catholics in this country as there are practising Catholics.

What's to be done about it? Prayer, certainly. But prayer alone isn't enough. That is only the beginning. Apostolic activity and personal contact with Christ's message is, in the ordinary Providence of God, necessary for conversion.

Street-preaching has already proved itself to be one effective response to this challenge. There are some Catholics, some of the clergy even, who shudder every time they hear of a priest preaching on a street corner or in a city park. In reply, the street-preachers themselves point out that this was the way Christ preached; this was the way Paul earned the title

of the Apostle of the Gentiles; this was the way Xavier made converts after summoning people to his street-preached "Catholic Hours" with a hand bell rung as he walked through the streets.

The Confraternity of Christian Doctrine, under the episcopal chairmanship of Bishop Edwin V. O'Hara of Kansas City, thinks this apostolate important enough to warrant an annual Street Preaching Institute for priests. Such an Institute was conducted this year in Carthage, Missouri, and was attended by priests from the East, South and Middle West.

How does a street-preaching "stand" in a town work out? The circus people have a way of attracting interest ahead of circus-day by hand-bills. Street-preachers use the same technique for Christ. Some time in advance, the local pastor or some priest contacts the mayor for permission to use the city park band-stand or the town square and the electrical facilities for the street-preaching session.

These advance agents of Christ find an almost unanimous good-will from city officials, especially when it is pointed out that the meetings won't in any way be controversial—no "at-

tacks" on Protestants. It will only be a "Catholics think this" exposition of Catholic teaching, with a Question Box open for any questions the listeners may have about the Catholic Church. This Question Box is set up in some conspicuous place—usually in the Post Office or a well patronized drug store.

PREPARING THE WAY

Then hand-bills are distributed from store to store. Window cards announcing the street-preaching sessions prepare the way well ahead of time. Even this initial contact with the merchants, most of them non-Catholics, does much to create mutual good-will. The few Catholics in the little rural community get interested, interest their non-Catholic friends, and bring them around to hear the talks.

That evening the street-preachers arrive in an auto-chapel equipped with a loud-speaker. About half-past eight o'clock things start off with "The Stars and Stripes Forever," or some similar record. The loud-speaker carries it all over town. A half-hour of music attracts a crowd—children first, then the grown-ups. Some will sit out on their front porch or listen from cars parked within hearing distance. In one little community the local saloon closed for the evening, and bartender and customers alike came out to listen.

About nine o'clock the talks start.

There may be two or three or four an evening. As a rule a priest will start off with a talk on "The Necessity of Religion," followed by "The Church, the Religion Christ Brought." Other subjects that always interest non-Catholics are: "Infallibility," "Devotion to the Blessed Virgin and the Saints," "Why Priests Don't Marry," "Purgatory," "Confession," "The Blessed Eucharist," and "The Bible."

Then the Question Box! You'll get insulting questions sometimes, but there is no malice intended by the inquirer. He has just never heard anything but canards about the Catholic Church. It is that "First time I ever heerd you fellas, but I heerd lots against yah" background of so many non-Catholics. Their innate sense of fairplay makes them most willing to hear the Catholic answer to these charges.

Occasionally, a question will be put in with a long, Scriptural refutation of the Catholic answer already anticipated. Some Protestant minister obviously has put that in. And you can be sure he will be there in the crowd next evening to hear your answer. The minister will talk to the priests circulating through the crowd while the speaker is explaining some point of doctrine. Usually these Protestant ministers are most respectful and sincere, if you don't try to present Catholicism with a chip on your shoulder. Street-preaching never does any good that way.

Toward the end of the talks—and the crowd will stay until the very end as a rule, even as late as 11:00 P.M.—Catholic reading matter is passed out to those who are interested. The first night, for example, a leaflet explaining "What Catholics Believe"; the second evening, a pamphlet; the final night, a catechism.

Some of the best work is done by the priests circulating through the crowd making personal contacts. An experienced Campaigner for Christ will start a conversation with a reserved but genuinely interested listener on the edge of the crowd. The priest may start off with a conversation on the crops and the weather, and in a few minutes will know all about the non-Catholic's family, will have won his good will, and will leave with him a resolve to "Learn a leetle bit more about this here Catlic religion."

And the results? Well, for one thing, they are all good, provided, of course, the tactful, non-controversial approach was maintained throughout.

Converts? Not so many right off. Street preaching isn't supposed to produce mass conversions. But there will be a sizeable number of converts at the end of a campaign—scattered, but

a few at each town. There *will* be an invariable return of whole families of "fallen-aways" to the practice of their religion. In one little community, for example, it was two families—one away from the Church for thirty-three years, the other for sixteen years—and one elderly lady reconciled to the Church after sixty-two years. Little mission churches will frequently develop from a street-preaching session. In Oklahoma three mission churches were the fruit of a street-preaching campaign in one section. But the great hope of converts depends on the zeal of the local pastor in the "follow-up." The seed has been sown. It is his task to cultivate and harvest it.

But the most lasting good produced by street-preaching is the dispelling of prejudice against Catholics in rural communities which have never heard anything but canards against the Church, and the encouragement given to those few Catholics in the community who have heard their Faith defended and explained in public. For the first time, it is the non-Catholics who have been put on the defensive to explain their position as reasonably and tactfully as the Catholic Faith has been presented.

♦

It is well said that democracy is like walking—a progressive process of arrested falls. Freedom is always full of crises. There are very few crises in jail.—*Don Capellano in the LABOR LEADER, October 19, 1946.*

Evil Books and the Reading of Them

*Reprinted from The N. Z. TABLET**

FROM time to time we encounter in our Catholic periodicals contributions treating of or bearing upon the question of evil or dangerous reading. The menace of evil literature—its undoubted success—we Catholics are prepared to admit. But one might fairly ask whether in practice the moral principles governing the reading of evil or dangerous literature are duly and generally applied.

Furthermore, perhaps this query, too, is justified. Is proportionate space in our excellent Catholic publications given to the precise point of the ethical aspect of the reading of literature which is at least dangerous? One may discuss or review a book from a number of angles. Is it historically accurate? Is it composed in worthy English? Is it superficial, inadequate or biased? Is it informative or just recreational? Is it worth the money asked for it? Is the binding substantial, the paper of good quality, the print easily readable? The answer to these questions tells us something about the book we have in mind. But there is one question which is of paramount importance. Is this book evil or dangerous?

The purpose of this article is to emphasize the moral principles, or some

of the moral principles at least, which govern the approach to harmful books or kindred publications. The writer does not for the moment suggest that the ethical angle of view is the only one. He has no quarrel with those who speak or write of other aspects. What he knows is that the moral character of a book, its ethical status, is of first importance, and he proposes here and now to outline some of the things we are to bear in mind when we take up a book to read it, or hand it on to someone else to read. And these things are supremely important. Perhaps their importance is not in practice sufficiently acknowledged even if the theory is known and assented to. I would like to say this. I am not a reader of modern novels, in any great measure. My knowledge of the "most discussed" amongst them, knowledge acquired from personal acquaintance, is very limited. Hence I do not purpose to discuss the moral worth or demerit of any one of them. I have spoken of "modern" novels because some of them, there is reason to believe, are very harmful. But there are many other types of literature which have dangerous representatives, morally speaking. The principles indicated will apply to

whatever is written. They are not exhaustive. Here they are:

SOME PRINCIPLES

1. In life one thing is necessary in a way in which so many other things described as "necessary" are not essential. This is the winning of Eternal Life. Heaven or Hell—at the end of life—these are the alternatives. There is no plurality of options. Sin is the great factor determining Eternal Death. Occasions of sin are powerful in inducing sin. They are then of no small consequence.

2. Amongst the occasions of sin to which men and women are exposed with deadly frequency must surely be numbered bad books—evil literature in general. One might ask this question. But what is a bad book? What is evil literature? A definition vested with all the qualifications of a good definition does not come to mind too readily. But this description will suffice: a "bad book," "evil literature," is that which is a proximate occasion of sin. Let it be here noted that a book may be very good in itself—but bad for this or that reader because an occasion of sin to them. Thus, a treatise on anatomy may be a very excellent technical work. But it may easily be a proximate occasion of sin for a juvenile reader particularly, and for such, bad. All this leaves us with the question. But what is a proximate occasion of sin? Moralists do not all accept or proffer the same precise defi-

nition, but they are substantially of one mind on the matter. A safe definition is this—a proximate occasion of sin is a person or thing, association with whom or which will probably mean sin (at least probably). And sin let us remember is grave or light, merely internal or also external—and there are many other sins than those of unchastity.

3. If from any knowledge of the book, myself, my past experiences, the experience of others, or from any other source, I know that a certain book, if read, will probably mean sin for me, it is a proximate occasion of sin for me. And it is never lawful to go into the proximate occasion of sin. It is already a sin to do so. So I must not read this book. It is a sin if I do.

4. The Church in her Code of Canon Law has enumerated certain classes of literature which are prohibited by her. A list of them cannot be given here. The point to be made is this. Even if in an individual case a book of one of these classes should not be a proximate occasion of sin, permission to read the same is required. Its reading without permit is forbidden by the positive law of the Church even if the natural law does not prohibit it. This would be the case if it constituted a proximate occasion of sin. We have heard of the *Index*, an official list of books condemned in some way by the Church. It is not and never was a complete

list of evil or dangerous books. It is a list of some proscribed works. That is all.

From all that we have been saying it will be clear that one whose sole test of the forbidden book is that "it is on the *Index*" is in a Christian way very inadequately informed.

5. Let us suppose now that a book (or journal) is questionable morally; that is to say, though it is not clearly a proximate occasion of sin, there is a remote danger of sin involved in the reading of it. It holds possibilities of evil for the reader. What is to be our attitude towards it? Christian Prudence teaches us the policy to adopt, even though the Prudence is not imperative but counselling. Practical wisdom tells me that I must abstain from reading it unless some real advantage or utility is thereby promised. The book may have information or a real recreational value which I am at present not able to secure from means entirely above reproach. The remote danger to me is compensated for by the genuine gain which will accrue to me from my reading of the book. We are not bound to avoid all remote occasions of sin—persons and places where sin just might be awaiting me; otherwise life would be impossible. Any true reason of lawful advantage warrants association with such. And let us add, that whilst it is never lawful for any reason whatsoever to go into a proximate occasion of sin, it is lawful to

associate with an occasion which perhaps once proximate has been made remote now; that is to say robbed of its efficiency to induce to probable sin.

CHRISTIAN PRUDENCE

There are people whose profession or calling has its special dangers. Their very avocation (supposing its lawfulness) justifies their going into situations or facing circumstances of place or person from which, through their use of the means of grace in particular, the baneful influence of the proximate occasion of sin has been removed, to leave it no more than a remote one. There is a consideration which must not be overlooked here, namely, that there is evidence of higher wisdom and the perfection of Christian Prudence in one who, entitled to venture into the realms of remote occasions of sin, deliberately refrains from so doing, as a greater security measure in the cause of salvation, provided no duty, based particularly upon the demands of state of life, is thereby neglected. Hence to forego the reading of a questionable book (the notion has already been explained) from which mental recreation could reasonably be hoped, just because of the questionable character of the work and in view of the supreme importance of avoiding sin, is an act worthy of children of the Light.

6. It is well to appreciate this fact.

An individual book may not have any appreciable deleterious effect upon one's morals. But habitual reading of certain classes of literature begets gradually a mentality which is not in full accord with virtue, whether the virtue be that of Faith, Chastity, Religion, Temperance, etc. Whatever the motives of the author or writer damage is thus done. One's views on divorce, the fertility of marriage and marriage fidelity can easily be moulded in conflict with Catholic teaching in this way. A girl's discontent with home restraints, and necessary ones; a young man's dissatisfaction with what his home provides, each may easily have been fostered if not actually generated by misguided reading. The influence of the cinematograph in this context is powerful, too, but we are not concerned with that just now. Incidentally literature and the cinematograph are formidable allies. (Note.—The legislation of the Church given later on in respect of books prohibited by her shows that both Faith and morals are threatened by pernicious literature.)

7. Lest we forget: the fact that a book has a Catholic for its author gives no guarantee that it will not be harmful. Everything which a Catholic does or says or thinks is not necessarily Catholic. One who goes to Mass on Sunday and gives other evidence of his Catholicity may do other things in conflict with Catholicity.

A Catholic writer may produce a book which may be very injurious to those who read it and the explanation of the evil done is not entirely in the reader.

8. For a book to be a bad one—and by this I mean a proximate occasion of sin—it is not necessary that it be entirely corrupt, saturated with obscenity or infidelity or that it aim at instruction in evil. It need not be a treatise on error of some kind, or a formal defence of evil. It is what is in the book and its effect upon the reader which must be kept in mind. A romance fascinating in its language, colorful in its presentation, containing much that is innocent, informative and entertaining, supporting even some good moral principles, may inject moral poison into the veins of an incautious or ill instructed reader. It may prove for him a proximate occasion of sin.

9. Maybe we have heard such comments as these expressed when a book has been under discussion from the point of view of possible moral harm occasioned by it: "People will read such books; you cannot stop them. We belong to an inquiring age. If people's Faith and morals will not survive the reading of such literature there is something wrong somewhere; both need to be strengthened. The average reader knows how to glean what is good and reject what is not. He will find the good apples in the case and throw out the rotten ones.

We cannot push the protectionist and prohibitive policy too far, especially where intelligent adults are concerned. The man and woman of today can stand a lot—much more than those of other times. What are they to read if you so limit their reading? People must read to know the false ethics of our generation. We must adopt a broader outlook in these matters (as we have with regard to mixed bathing, for example). Prohibitions arouse curiosity and produce best sellers," and so on.

HOLY SCRIPTURE

The answer to all this I believe is found in what has already been said. And that would seem to be confirmed by the wise and august words of Holy Scripture. It will be to the point to recall some of them. "Seek ye therefore first the Kingdom of God and His Justice" (*Matt.* 6, 33). "And if thy right eye scandalize thee, pluck it out and cast it from thee. For it is expedient for thee that one of thy members should perish, rather than that thy whole body be cast into Hell" (*Matt.* 5, 29). "Wherefore, he that thinketh himself to stand, let him take heed lest he fall" (*1 Cor.* 10, 12). "Be not overcome by evil; but overcome evil by good" (*Rom.* 12, 21). "He that loveth danger shall perish in it" (*Ecclesiasticus*, 3, 27). In their wider import at least these texts embody the principles we have outlined.

10. It is the duty of all to see not only that they know their Faith and the Commandments but to take care to preserve the one in its entirety and to observe those laws in themselves and in their conclusions. To this end a true conscience is necessary—accurate judgment as to whether what is to be done here and now, in these circumstances, is right or wrong. The principles we have stated will assist in forming such a conscience. It is our intimate personal guide in the path of virtue, though it is not our only guide. It is the one which we must often call upon to direct us along the right way. It, once formed, is always with us. With the grace of God, for which we should often pray, we shall be made equal to following its dictates at all times. It will show us what we may read and what we may not and in cases of doubt there are spiritual guides to help, in the confessional especially.

11. Not only do bad books constitute occasions of sin. The reading of them may be a source of scandal to others. Also the handing on of them to others may involve sinful co-operation in another's sin. All of this has to be kept in mind. It is of grave moment.

12. Finally, it may be opportune to give at this point the legislation of the Church in reference to the Prohibition of Books, etc. Ecclesiastical prohibition in this context is not to be confounded with prior censorship

required for some types of literature before publication. This latter is not here in question. The Law of the Church touching the Prohibition of Books is found in the *Code of Canon Law*, Can. 1395-1405, inclusively. It is as follows (it is deemed advisable to present it in its entirety even though this or that Canon may not be of great general interest or application):

Canon 1395.—The right and duty to forbid books for a just cause belongs not only to the Supreme Ecclesiastical Authority for the whole Church, but also to Particular Councils and to Local Ordinaries, for their subjects.

Recourse from this prohibition may be had to the Holy See, but not suspensively (i.e., pending the hearing of the appeal the original prohibition stands).

The Abbot of an independent monastery and the Superior General of an exempt clerical institute, with his Chapter or Council, can with a just cause forbid books to his subjects; other Major Superiors, too, with their Council, if delay should be dangerous, but they are obliged to report the matter to the Superior General as soon as possible.

Canon 1396.—Books condemned by the Holy See must be considered as forbidden everywhere and in whatsoever language into which they may be translated.

Canon 1397.—It is the duty of all the faithful especially of clerics, ecclesi-

astical dignitaries and persons distinguished by learning to denounce books which they deem pernicious to the Local Ordinaries or the Holy See; more especially is this duty incumbent on Papal Legates, Local Ordinaries, and the Rectors of Catholic Universities.

When denouncing a book it is expedient that not only its title be indicated; as far as possible reasons should be given why it is judged that the book should be prohibited.

Those to whom the denunciation is made are strictly bound to keep the name of the denouncer secret.

Local Ordinaries, either personally, or, if necessary, through capable priests should watch the books that are published or exposed for sale in their territory.

Books which require a more profound examination or in respect of which judgment by Supreme Authority seems necessary to secure a salutary effect, Ordinaries are to submit to the judgment of the Holy See.

Canon 1398.—The prohibition of books has this effect that a forbidden book without due permission may not be published, nor read, nor kept, nor sold, nor communicated to others in any way.

A book forbidden no matter how may not be republished until it has been corrected and the one who forbade it, or his superior or successor, has granted permission to republish it.

Canon 1399.—By (common) law are forbidden:

1. Editions of the original text and of ancient Catholic versions of Holy Scripture, also of the Oriental Church, which have been published by non-Catholics; also translations of the same into any language made or published by non-Catholics.

2. The books of writers defending (or championing) heresy or schism, or attempting in any way to undermine the very foundations of religion.

3. Books which purposely attack Religion or Good Morals.

4. Books by non-Catholics which professedly treat of Religion, unless it is certain that they contain nothing contrary to the Catholic Faith.

5. Bibles and Biblical annotations and commentaries published without due prior censorship; versions of the Sacred Scriptures made into the vernacular and printed without the approval of the Holy See, or edited without the supervision of the Bishops, and being unprovided with notes and especially excerpts from the Fathers of the Church and learned Catholic writers; also books and booklets which narrate new apparitions, revelations, visions, prophecies, and miracles, or which aim to introduce new devotions, even though they pretend to be purely private, if these are edited without due observance of Canonical prescriptions.

6. Books which attack or ridicule any Catholic Dogma, which defend errors proscribed by the Holy See,

which disparage Divine Worship, which strive to undermine ecclesiastical discipline, or which, of set purpose, insult the ecclesiastical hierarchy, or the clerical or religious state.

7. Books which teach or approve any kind of superstition, fortune-telling, divination, magic, the evocation of spirits, and other similar practices.

8. Books which declare the lawfulness of duelling, or suicide or divorce, or which, treating of Freemasonry and similar societies, contend that they are useful and not detrimental to the Church and Civil Society.

9. Books which professedly treat of, narrate or teach lascivious or obscene things.

10. Editions of Liturgical books approved by the Apostolic See, which have been altered so as no longer to agree with the authentic editions approved by the Holy See.

11. Books which spread apocryphal indulgences or indulgences that have been proscribed or revoked by the Holy See.

12. Pictures, however printed, of Our Lord Jesus Christ, the Blessed Virgin Mary, the angels and saints or other servants of God, if not in keeping with the spirit or decrees of the Church.

Canon 1400.—Use of the books of which there is question in Canon 1399, n.1 and n.5. viz. “Versions of the Sacred Scriptures . . . and learned Catholic writers” is permitted only

to those who are in any way engaged in Theological or Biblical studies, provided however that these editions are faithful and entire, and that neither introductions nor annotations attack Catholic dogmas.

Canon 1401. — Cardinals, Bishops, even Titular, and other Ordinaries, provided they employ the necessary precautions, are not bound by the Ecclesiastical Law with reference to prohibited books.

Canon 1402. — Ordinaries may allow their subject books prohibited either by (common) law or by decree of the Apostolic See, but only in respect of individual books and in urgent cases.

If however Ordinaries have obtained from the Apostolic See the general faculty to allow their subjects to retain and read prohibited books, they are to permit this only for a just cause and with discretion.

Canon 1403. — Those who have obtained the Apostolic faculty to read and retain prohibited books, are not thereby entitled to read and keep any book proscribed by their Ordinaries, unless by the Apostolic indult they are authorized to read and keep books no matter by whom condemned.

Also they are by grave precept bound so to guard prohibited books that they do not come into the hands of others.

Canon 1404. — Booksellers are not to sell, loan, or keep books professedly obscene; nor may they exhibit for sale

any other prohibited books except with the permission of the Holy See, and they are not to sell such books to anyone unless it can be prudently judged that the buyer lawfully asks for them.

Canon 1405. — Permission no matter from whom obtained in respect of prohibited books does not in any way exempt one from the prohibition of the natural law against reading books which are to him a proximate spiritual danger.

Local Ordinaries and others having the care of souls are opportunely to warn the faithful of the danger and harm associated with the reading of evil books, especially the prohibited ones.

A penal sanction is given in *Canon 2138*. It reads as follows:

“Those who publish books written by apostates, heretics and schismatics defending apostasy, heresy or schism incur excommunication reserved *speciali modo* to the Holy See. The same penalty is incurred by those who defend such books or others by name prohibited by Apostolic letter, or knowingly read or retain them without due permission.

“Authors and publishers who without due permission print books of Sacred Scripture or annotations or commentaries thereon incur excommunication reserved to no one.”

One cannot carefully read this legislation of the Church without realizing its thoroughness, and the perusal of it brings home to us the seriousness

of the matter involved—the reading of evil literature. As laws the canons cited are to be interpreted according to the proper signification of the words used considered in the text and context. In the event of obscurity recourse is to be had to parallel places in the Code if there are such, to the purpose and circumstances of the law and to the mind of the legislator (c. 18).

By way of conclusion let us quote c. 1384 which is the introduction to Title XXIII (of the Third Book of the Code of Canon Law), treating of

the Censorship and Prohibition of Books. It reads:

The Church has the right to demand that the faithful shall not publish books which she has not previously approved by her judgment; she also has the right to forbid for a just reason books published by whomsoever.

What is prescribed in this title concerning books is to be applied to daily publications, periodicals, and all other published writings unless the contrary is manifest.



Modern Progress

The Black Death claimed over one third of all the inhabitants of the globe. In England more than two out of every three, nearly three out of four, died of this dreaded plague. In the Europe of the fourteenth century, with a population only a fraction of what it is to-day, twenty-five millions are computed to have perished. But that was the work of disease. Man had no part in it. Man was innocent of the blood of his fellow man. In our day, and within less than a decade, men have destroyed each other by the tens of millions. To our "enlightened" age belongs the sad distinction of having shed the most human blood since the world began.—*W. H. Hingston, S.J., in THE CANADIAN MESSENGER OF THE SACRED HEART, November, 1946.*

The Social Function of Property

REV. AEGIDIUS DOOLAN, O.P.

Reprinted from HIBERNIA

WE HAVE now examined Aristotle's teaching that, while private property is a necessity of well-ordered social life, the use of it should be in some sense common. St. Thomas accepts this distinction between ownership and use, and states categorically: "In respect to their use, man ought to possess external things, not as his own, but as common." This teaching presents difficulties to commentators, but however one may interpret it, it is clearly opposed to the view, which many seem still to hold, that a man may do just what he likes with the things he owns.

St. Thomas would be very slow to approve, for instance, of the definition of private property given in the *Code Napoléon*, art. 544: "The right of property is the right to enjoy and to dispose of things *in the most absolute fashion*, provided that one does not put them to a use forbidden by laws and regulations." The only possibility that this definition might be allowed to stand would be if the word "laws" were taken to denote not merely man-made laws but the laws of God prescribing not merely commutative but social justice, and, beyond justice, liberality, and, be-

yond liberality, the corporal works of mercy: "Deal thy bread to the hungry, and bring the needy and harborless into thy house; when thou shall see one naked, cover him, and despise not thy own flesh. . . . Then shall thy justice go before thy face . . . then shall thy light rise up in darkness, and thy darkness be as the noon-day sun." (Isaias 53.)

But then one could hardly say that the possessor of property was using it "*de la façon la plus absolue!*" Property is essentially relative; one is never its absolute owner. It belongs in the first place to God, and no matter what claim, even in the strictest justice, one may establish to its possession, it continues, in God's express design, to be meant for others too, so that one's own ownership can never be quite exclusive. In the use of private property, therefore, one must bear in mind not only one's personal interest but the common good. And if riches may be said at all to be enjoyed, one's enjoyment of them must not be exclusive, but they must be made a matter of joy for others as well. (Can one really enjoy oneself alone?) In the Mystical Body of Christ, St. Paul reminded

the Corinthians, all the members share in each one's joy.

But it is more correct to say of riches that they are for use rather than for enjoyment. "All possessions," writes St. Thomas (II. II. 82, ad 1), "come under the head of the useful" (as distinct from the enjoyable). Here again St. Thomas is only re-echoing Aristotle who, in his *Rhetoric* (Bk. I, c. 5), speaks of riches as "but goods made serviceable and put to use."

The use of private property, then, is a quite distinct matter from the possession of it—as distinct as obligation is distinct from right.

REVEALED DOCTRINE

Before discussing further the statement of St. Thomas about the use of things being common, it may be well to support it now by appeal to a far greater authority than Aristotle's. St. Thomas himself is careful to remind us that the doctrine which he expounds is merely an orderly explanation of a teaching which he found not only in the wisest writings of pagan antiquity, but in the gospel of Jesus Christ. Indeed, St. Thomas takes it for granted that his readers are aware of the terrible condemnation pronounced by Our Lord against those who lay up for themselves treasures on earth, who bury or hoard the talents that God committed to them for use, or who find their consolation in the mere having, rather than in

the wise administration or distribution, of great possessions. Impressing this teaching on his disciple-bishop, St. Timothy, St. Paul writes: "Warn those who are rich in this present world . . . not to repose their hopes in the riches that may fall us, but in the living God, who bestows on us richly all that we enjoy. Let them do good, enrich their lives with charitable deeds, always ready to give and to share the common burden."

The Fathers of the Church urge this obligation on those who have means over and above their own personal needs to apply these means, or allow them to be applied, to their proper end, namely, the relief of others who are in need, in language so strong that one hesitates to quote it. But St. Thomas did not hesitate. Again and again, for instance, he quotes this from St. Basil, who is commenting on the parable of the Rich Man (*Luke*, c. 12): "Why are you rich while another is poor, unless it be that you may have the merit of a good stewardship, and he the reward of patience? It is the hungry man's bread that you withhold, the naked man's cloak that you have stored away, the shoe of the barefoot that you have left to rot, the money of the needy that you have buried underground; and so you injure as many as you might help." And St. Thomas had already quoted, and now recalls, the saying of St. Ambrose as confirming the words of Basil: "Feed

him that dies of hunger; if thou hast not fed him, thou hast slain him." St. Thomas' inference from this teaching of Christian tradition seems inescapable: "The temporal goods which God grants us, are ours as to

the ownership, but as to the use of them, they belong not to us alone but also to such others as we are able to succor out of what we have over and above our needs." (II. II. 32. 5. ad 2.)

Indonesian "Republic" and Moslem Fanatics

A detailed report received from a priest in Batavia throws new light on conditions in the Netherlands East Indies. It shows that the picture does not consist simply of the Dutch, the British and the unrecognized "Indonesian Republic." The priest states that the "Indonesian Republic" has included freedom of religion in its Constitution and that there is no reason not to believe in the sincerity of this pledge. He points out that the "Republic" is not identical with the gangs of bandits and the Moslem fanatics who, in some parts of Java and Sumatra, wage unofficially a "holy war" against the Christians and all Europeans.

Most acts of violence in the East Indies are due to two factors which, according to a recent statement of Bishop Pieter Willekens, S.J., of Batavia, have always existed: Islam and banditry. Most Indonesians are only nominally Moslems.

Moslem extremists do not follow orders from the "Republican" authorities. According to the report from Batavia, it is often difficult to note any difference between Moslem fanaticism and ordinary banditry. Some regions of Java, such as Bantam, for instance, have long been notorious for their bands of robbers.

Anti-Christian trends are sometimes strongly pronounced. There is, for instance, the case of the 300 insurgents who recently attacked an outpost of Batavia. They carried booklets containing verses of the Koran in golden letters, apparently as a protection against danger. In Djokjakarta, Moslems, Protestants and Catholics have formed an alliance to fight violence and extremism. The priest expresses confidence that a satisfactory compromise can be reached between the Dutch and the "Republic" to the great improvement of both the people and missions—CIP INTERNATIONAL NEWS SERVICE.

Impressions of Catholic France

ANDREW BECK, A.A.

*Reprinted from THE CLERGY REVIEW**

ONE's first impressions are usually visual and frequently concerned with trivialities. My own first impression of French post-war Catholicism was of this kind. The younger priests and ecclesiastical students—and many of the older ones too—have given up wearing the *chapeau de curé* and have taken to the beret. That, at least, was the most vivid impression made on my mind as I walked along the arrival platform at the Gare St. Lazare last May and was welcomed by friends whom I had not seen since the late twenties. Another trivial, yet possibly interesting, detail was the use of electric light for the sanctuary lamp in almost all churches and chapels, and the general permission to celebrate Mass with only one candle.

Are there changes going on in French Catholicism? There is, I think, little doubt about it. And they are important changes which may have a permanent effect on the life of Europe. The most obvious evidence is the emergence in political life of the M.R.P., the Catholic Party of the left, whose leader, M. Georges Bidault, is now the French Premier

and whose representation in the present Constituent Assembly is the largest in France.¹ The tradition of the Catholic attitude in French politics has undergone a tremendous change since 1939. The old attitude of hostility to the Republic, the determination not to be sullied by the dirty game of politics, but to keep out of public life, has gone. Catholics who have been brought up on the encyclicals of Leo XIII and Pius XI, who have heard of the call to the *ralliement* and the pleas addressed by Leo XIII to the French clergy and Cardinals in 1892 to support the Republic, have put into practice the teaching and the exhortations of the Papacy, and are beginning to take control of public life in France, not in the name of reaction and an effete monarchism, but in the name of a sane sociology based on the traditional teaching of the Catholic Church.

It is too early, yet, to say what will come out of this change. There will be bitter Communist opposition, spoiling tactics of all kinds, but if the French Catholics will only realize both their potentialities and their opportunity, we may yet see France

¹ Since this article was written, the M.R.P. finished second to the Communists in the elections held on November 10, 1946, for the first National Assembly and Premier Bidault resigned. (Ed.)

as the Christian bulwark driving back the menace from the East. In different historical circumstances 1946 may yet repeat 732, and the elections of June, 1945 may be yet another Tours.

JEUNESSE CHRETIENNE MOVEMENT

It is not so very long ago that a distinguished Civil Servant in this country, a model of a Catholic "back-room boy," showed me a copy of Msgr. Cronin's *Primer of the Principles of Social Science*, which his daughter was studying at that time, at the convent where she was at school. He remarked on the girl's keenness for the subject and suggested with an undertone of seriousness that here was the true way of righting the wrongs of the world. "What," he said, "is going to happen to the world when boys and girls brought up on this stuff, and really keen on it, are let loose in civic life?" That, it seems to me, is what is happening in France. The J.O.C. the J.E.C., the J.A.C.—all the *Jeunesse Chrétienne* movement has in the course of the war come of age; and its principles are now being put into operation by mature men and women. Here, as many see it, is an example for, and a promise to, the world.

This is perhaps the brightest side, at least externally. The black market shows the other side of French life: an absence of social sense or social responsibility. Bruce Marshall's *Yellow Tapes for Paris* has pages in it

which are as true today as they were before the German invasion. There is a sense of *sauve qui peut* and devil take the hindmost, in the pursuit of provisions as also in getting money safely out of France, if at all possible. One has the impression that if the black market could be checked there would be little or no starvation in the country.

But to come back to specifically Catholic impressions. The youth movements have a spiritual aspect which is different from the old French tradition. Perhaps it is the inevitable Catholic reflection of urbanized society and mass-consciousness. There is, so far as one can judge from the surface, a tendency, possibly exaggerated, to attach great importance to mass movements, mass demonstrations and mass prayer.

I was fortunate in being able to assist at two such demonstrations last May, and the impressions they made may be worth recalling. The first was on the occasion of the tenth anniversary of the foundation of the J. I. C. F. (*Jeunesse Indépendante Chrétienne Française*), the Catholic Action Group which works among the French girls of the upper classes, and to which the Young Christian Groups correspond in this country. The Anniversary Congress took place during Easter week, and one of the highlights of the meeting was to be an open-air Mass in the Jardins de Chaillet on the Wednesday evening.

Through Communist agitation, the Mass was banned by the Minister of the Interior and was switched by the Cardinal Archbishop of Paris to Notre-Dame, where he himself sang the solemn Pontifical Mass at 5 p.m. on the Wednesday.

There was, at first, nothing unusual in the Mass. Dense crowds of girls from all over France, beautiful singing, directions and commentary by loudspeaker were not unusual. The Offertory, however, saw an incident which was both significant and inspiring. Up the great nave of Notre-Dame advanced over thirty priests carrying ciboria filled with the altar-breads to be consecrated for the distribution of Holy Communion. The loudspeaker commented aptly on this procession of offertory from the midst of the congregation. Behind the clergy followed four girls, who came to lay on the altar an offering of jewels which had been collected for the occasion and were to be sent to Rome to be set in chalices which were to go to foreign missions. Again the loudspeaker commented on the Universality of the Church and the fertility of sacrifice. This was an echo of pre-war France sounding in a different setting.

The most moving moment, however, was the Communion. I suppose to the French, who have grown accustomed to mass Catholic manifestations, there was nothing unusual in what happened. To the visitor from

England, where our mass Catholic activities are few and far between, there was something intensely moving in the radiation of the thirty chaplains from the altar, each with a ciborium, to different points of the Cathedral, and the simultaneous distribution of the Bread of Life to thousands of communicants, who simply went to the Priest nearest to them, knelt on the floor in a circle round him, received the Body of Christ, and returned with quiet recollection to their places. There was in this unrehearsed out-spreading distribution of the Sacrament of Life a visible demonstration of the deepest meaning of Holy Communion. Here was a living commentary on *unus panis et unum corpus multi sumus*. Such at least was my impression as I pushed my way out of the Cathedral into the bright evening, while the girls in almost every corner and cranny knelt in thanksgiving as the Mass drew to a close.

But there was another side to this mass demonstration which I was to see a few days later. It was the first Sunday of May, the anniversary of *La Libération*, and the Feast of St. Joan of Arc. I was fortunate enough to be invited to the Parc des Princes, the big stadium on the edge of Paris where cycle races and football matches are held. Early on this Sunday morning the great bowl of the stadium, under the stands and along the end terraces, was being filled by young boys and girls, scouts and guides,

patronages and *cercles* of all kinds belonging to all the Youth Movements of Paris. In the middle of the playing-pitch a great Cross had been set up over a long and simple altar where the Cardinal Archbishop was to say Mass. I assembled with the rest of the clergy in the competitors' dressing-rooms behind the stands, and, each carrying a ciborium, we went in procession more than sixty strong out into the playing-field. There we formed a wide circle round the altar, and in the presence of some 50,000 boys and girls of all ages the Cardinal said Mass.

It was not inappropriate that M. Georges Bidault together with M. Edmond Michelet, the French War Minister, and his family, were in the grandstand, for these two, as many other members of the M.R.P., are the embodiment of the ideal of Catholic Action, and the fruit of this action in the resistance movements during the years of occupation. Together with the thousands of boys and girls who would be the French Catholic citizens of tomorrow, these two Ministers of State knelt to receive Holy Communion as they had followed the liturgy of the Mass. Here again, to the visitor from abroad after the long night of occupation, was a new light in French political life and new hope for the future. One thought of Gambetta, Combes, Waldeck-Rousseau and the traditional anti-clericalism.

It was the Jesuit Père Riquet,

whom many English Catholics met at Beaumont last summer at the Newman Centenary celebrations, who preached to the great assembly. His sermon was based on the lesson of Jeanne d'Arc, and again it was appropriate that he should be there. For Père Riquet is in many ways the symbol and the mouthpiece of the French prisoners and deportees; and when he himself first arrived at the prison camp at Mauthausen it was a layman who, in secret, first brought him Holy Communion — the same Edmond Michelet who was now looking down on him from the grandstand of the Parc des Princes.

REVIVED CATHOLIC ENERGY

The arrangements for the distribution of Holy Communion were similar to those which I had seen at Notre-Dame; but this time I was privileged to be more than a spectator. I was one of the sixty or more priests who went from the altar, each with a scout as server, to every part of the great arena to distribute Holy Communion to the rows and rows of kneeling boys and girls. I suppose 15,000 to 20,000 communions must have been distributed to that throng.

Are these mass demonstrations always a good thing? The older men among the French clergy show some signs of doubt. They suspect that the glamor and attraction of mass parades, uniforms, banners and flags have more appeal than religion and that in

the minds of the boys and girls the latter may be easily secondary to the former. They fear that there may be insufficient personal and individual conviction among the young people who tend to need the excitement and attraction of the crowd to support them. The enthusiasts for Catholic Action deny this. Their scoutmasters and group leaders, they argue, have done a marvelous work in reviving this Catholic energy among the ordinary French boys and girls, and they have no doubt that the fruits will be permanent. They have at the very least the M.R.P. to justify them; and the Jeunesse movements of all kinds are strongly established with the approbation and support of the hierarchy.

It is difficult for a visitor to take sides in these discussions; it is perhaps more useful to record facts. The way assistance at Mass was arranged at the Parc des Princes is a case in point. It was a low Mass, with no singing. Next to the altar was a microphone at a simple desk. Here was installed an older scout, the prayer-leader—*le Lecteur*. Everybody was presented with a copy of the prayers of the Mass, which were quite different from what I had expected, and were concerned more with the congregation than with the liturgy of the Sacrifice. There was a certain subjective note running through them which seemed foreign to the objective tranquillity of the Latin liturgy. It would be too

long to go through the whole Mass, but here, as a specimen, is the page of the program concerned with the Offertory. As the celebrant finished the *Credo* the flags of the different groups came out from the touchline towards the altar at the center of the field; and the following species of loudspeaker dialogue took place.

The Reader: Here come the flags of our different groups, emblem of youth which suffers and fights. They are going to be drawn up round the altar and in an act of total submission will be placed at the feet of the suffering Christ, with Whom we are going to offer ourselves to God the Father.

All our youth, fighting for the liberation of the world, we offer to you, O Lord.

All: We offer it to You, O Lord.

The Reader: All the youth of Paris, of the schools, the faculties, the offices, the factories, the workshops; all youth, suffering in soul and body, we offer to You, O Lord.

All: We offer to You, O Lord.

The Reader: All the martyrs of the youth of Paris, those of the barricades, of the Maquis, of the barbed wire, of the prisons, of the torture chambers, all those, whoever they may be, believers or unbelievers, who have presented their young breasts to the enemy, that France may live, we offer them to You, O Lord.

All: We offer them to You, O Lord.

How much of this is really healthy, how much is merely the mood of the moment, the seeking of self-expression and self-confidence after the tragedy of occupation, it is difficult to assess. How much of the exaltation and emotionalism will pass as France finds

herself again remains to be seen. Certainly the situation offers confused if promising signs.

INTELLECTUAL ACTIVITY

One ought to add a word or two in a very summary fashion with regard to Catholic intellectual activity during the war. In spite of all the difficulties of occupation, publication of the great French Catholic undertakings has continued—usually at a much slower rate than in the easy days of peace. For all practical purposes the Magenot-Vacant *Dictionnaire de Théologie Catholique* is completed, though there is now talk, inevitably, of supplementary volumes, and revision of some of the earlier articles. Fliche and Martin's *Histoire de l'Eglise* is running on to its ninth volume and drawing towards the climax of the Middle Ages. The death last year of Msgr. Victor Martin will be a sad loss to the undertaking, especially as he had planned to cooperate in two of the later volumes in the series on the seventeenth and eighteenth centuries and the French Revolution.

The collection *Unam Sanctam*, of which perhaps the best remembered book in this country is Père Congar's *Chrétiens Désunis*, has had recent additions in M. J. Leclercq's study of the theology of the Church *La Vie du Christ dans son Eglise*, and another study from the indefatigable pen of M. Gustave Bardy, *La Théologie de l'Eglise de Saint Clement de Rome*

à *Saint Irénée*, an important book which merits further attention in this country. Another interesting group of publications comes from the Jesuit Scholasticate of Lyons-Fourvière, where Père Jean Daniélou and Père Henri de Lubac have won high praise for their studies in historical theology, notably the former's *Platonisme et Théologie Mystique* and the latter's *Corpus Mysticum*, a study of the eucharistic theology of the Middle Ages.

Quite naturally much has been written in the realm of sociology and the history of political ideas. M. Jean Dabin, a Louvain professor of the Faculté de Droit, has published an important study entitled *Doctrine Générale de l'Etat*, in which he not only analyzes the various theories on the origin and functions of the State, but gives a luminous criticism of them, based on sound Thomist principles. Another remarkable work, of Canadian origin, though published in Paris, is *L'Humanisme Politique de St. Thomas*, by L. Lachance, who is perhaps better known for his earlier work from Montreal entitled *Le Concept de Droit selon Aristote et St. Thomas*.

But perhaps the most outstanding work in this context is the continuation by M. George de Lagarde of his fascinating and gradually expanding study on *La Naissance de l'Esprit Laïque au Declin du Moyen Age*. The first two volumes had already

appeared before the war, and a third on the teaching of William of Occam was announced by the author. In 1942 two volumes in fact appeared, and it is difficult to know which is the more important. The first (Volume III in the series) is entitled *Secteur Social de la Scholastique*, and is a magnificent review of the origins of Catholic social philosophy in the thirteenth century, with chapters on the sociology of St. Thomas and St. Bonaventure, on the changes in emphasis produced by the successors of St. Thomas, on the work of the Oxford Franciscans, of Duns Scotus in particular, and the preparation of the way for Occam. Here is a masterly survey of a current of ideas which was to do so much to undermine the massive buttress of the medieval unity, and to prepare for the disintegration of Christendom in the sixteenth century. In the fourth volume (*Ockham et Son Temps*) M. de Lagarde not only situates Occam in this stream of ideas, but indicates the historical context in which these ideas were effective: the growing independence of the smaller corporations, the conception of society as *communitas communitatum*, with the inevitable relegation of the Church to a position in civil life on a level with the other "estates," and already a foretaste of a lay and secularist organization of social life. M. de Lagarde has promised that two further volumes in this fascinating

survey will be published in the course of the current year; and there is no doubt that students of history and political ideas will await them with intense interest.

Meanwhile M. Gilson's fourth edition of *Le Thomisme* has made its appearance, and has been subjected to the usual chorus of both praise and criticism.

A word ought to be said about the revival of Augustinian studies in France. Here the work of Père Fulbert Cayré, A.A., and the *Bibliothèque Augustinienne* is bearing fruit. The undertaking has in view the translation and publication of the more important works of the African Doctor, and seven or eight have already appeared. At the same time a new review *L'Année Théologique* has been started, together with a program of smaller booklets whose purpose is to relate the teaching of St. Augustine to the problems of today, to the needs of Catholic Action and the apostolate. There are wide possibilities in this movement of ideas. For the emphasis today in France is on Charity more than on Truth; and St. Augustine is *par excellence* the Doctor of Charity.

It is on this note that these random impressions should end. This movement *à la Vérité par la Charité* ("to Truth through Charity") has within itself a conquering power. It is the appeal to the God of Love. In that spirit France will find herself again.

Russia and Prussia

*Reprinted from THE SOUTHERN CROSS**

G. K. CHESTERTON died three years before the second world war. But for many years he had foreseen it as a thing humanly certain. He foresaw, in fact, the manner of its starting, an attack on Poland by Germany, with the help of Russia. He proclaimed the essential agreement between Germany and Russia, even during the early 1930's, when Hitler was busy with his anti-Comintern pacts, and Stalin was hurling back defiance at Germany:

The Nazi may be a Nationalist and the Bolshie may be an inter-Nationalist, but these are words . . . they both feel they are of the same stuff: a stuff that they would call the new forces and I would call the old barbarism. The Russian and the Prussian will agree about everything; especially about Poland. They may differ in many things, but in the hatred of Christian civilization they are truly international.

For a while, after Germany attacked Russia, the truth of their essential agreement was somewhat obscured. It seemed that Russian and Prussian were not agreeing. In actual fact they were, paradoxically, agreeing so well that they quarrelled. Each wanted the same things and was willing to obtain them by like methods; each wanted to be number one—all that is abundantly clear now. Germany, dominated by the spirit Chesterton calls Prussianism, had her totalitarianism with the State all and the individual a chattel. She had rigged ballots, purges, suppression of opposition, secret police, persecution of Christianity. She had a *weltanschauung*, a world theory in which the German race was the master race. Germany had to have *lebensraum*—living space—and found it at the expense of her neighbors. Violent propaganda and intimidation gained Austria and portions of Czechoslovakia. Actual warfare won her Poland—or the part not scavenged by the Soviet. All were willing to appease her, and she was unappeaseable.

An anti-Christian totalitarianism was the very bone and sinew of the Soviet regime also, while the Soviet, too, had expansionist ambitions (Poland, Bulgaria, Latvia, Estonia, Lithuania, Finland learned that even before the break with Germany) and the aim of world domination, though on the basis of political theory rather than race. Russia and

* Box 324B, G.P.O., Adelaide, Australia, Aug. 2, 1946

Prussia agreed about everything, even to being top dog. But there cannot be two top dogs, hence the breach.

Russia still agrees with Prussia—the Prussia of the Nazis, the Prussia that Chesterton feared and hated as the wrecker of civilization, the barbarian invader of Europe. Russia of the Soviets today stands on the prostrate body of Prussia persuaded that the identical aims, methods and ambitions that clashed when Hitler headed for Moscow are good, but persuaded above all that the result of that clash is *very* good.

MARXIST IMPERIALISM

So it is that although the war was fought to destroy Prussianism, all that it has succeeded in doing is to eliminate the initial letter. The nations who cowered in fear before Prussia, and were little concerned, perhaps about a then remote Marxist regime, look up now to find themselves menaced by a figure very similar to the one they feared in 1939—Prussianism without the P.

What then? Has the war been fought in vain? Not necessarily. Had the world capitulated to Hitler, all would now be under the Prussian heel. The Soviet has not yet been able to impose anything like a universal tyranny. Behind the iron curtain conditions are pitiable, but the tide of Russian Marxist imperialism can still be halted and even rolled back. How? By use of the atomic bomb, as recently suggested by William C. Bullitt, former U. S. Ambassador to Moscow? That is a facile solution that might well be worse than the evil it would seek to remedy. No, the thing will have to be done the hard way—prayer and penance—“This sort is not cast out but by prayer and penance.”

The Holy Father has called on us time and again to pray for peace. The world has been consecrated to the Immaculate Heart of Mary that she may obtain the blessing of peace. In an apparition at Fatima (the genuineness of which is beyond reasonable doubt) Our Lady has promised that Russia will be converted if we are faithful to prayer and penance. Merely being indignant with Russia is not enough. The responsibility has been placed fairly and squarely on us to save Russia from herself, and to save the world. It is worth remembering that the prayers after every low Mass are recited for the conversion of Russia.

Catholic Charities and Social Security

MSCR. JOHN O'GRADY

ON FULL EMPLOYMENT: We must look to private industry and private initiative to provide that steady employment and adequate wage which enable the worker to discharge his responsibilities as head of a family, as a member of a church, and as a citizen. Government must do everything possible to enable private initiative to attain this basic objective of our economy. It must aid private enterprise in finding new sources of investment for full production and full employment. It is only when private enterprise with Government assistance and stimulation fails to provide continuous employment for the workers of the nations that Government must step directly into the breach by providing a program of public work.

On Unemployment Compensation: The present Federal-State system of Unemployment Compensation . . . is not all that we would like to have it. In many areas the benefits provided are still too low; in many States the duration is too short and the disqualifications exclude too many workers. While it does have its limitations, it represents a decided step in advance and will provide the necessary cushion even for severe unemployment, provided it does not ex-

An address delivered by the Secretary of the Conference at the 32nd Annual Convention of the National Conference of Catholic Charities, Notre Dame, Indiana, September, 1946.

tend over too long a period of time.

On Federal Work vs. General Public Assistance: As a general method of dealing with long-time unemployment the directors of Catholic Charities have consistently supported a straight Federal work program as opposed to a program of grants-in-aid to the States for general relief. Those who advocate grants-in-aid to the States for general relief belong to the same school of thought as those who would bring down our standards of categorical relief and even our standards of social insurance to the very lowest levels.

On Old-Age and Survivors Insurance: The directors of Catholic Charities . . . look to the program of old-age and survivors insurance as the basic method of protecting workers against the time when they will no longer be able to engage in gainful employment. They also look to it as a means of protecting the workers and their families against the hazard of premature death. Those

who have tried to face the situation squarely recognize that we still have a long way to go in setting up an adequate system of old-age and survivors insurance. All evidences point to the conclusion that the large industrial groups of the nation do not want to face the cost of an adequate system. They want to keep on freezing the tax. Those who are unwilling to face the cost of an adequate system have succeeded fairly well in confusing the issue.

One of two alternatives remains—either we are headed for a straight national pension according to some modified form of the Townsend plan or we shall have to follow the pattern set by the United Mine Workers. It may very well be that each group must set up its own system in order to protect its own workers.

On Categorical Relief: The directors of Catholic charities in the United States have supported the various forms of categorical assistance provided for under the Social Security Act. These include grants-in-aid to the State for old-age assistance, grants-in-aid to the States for aid to dependent children, and grants-in-aid to the States for the needy blind. They would like to see the standards under these categories improved. Since the Federal Government is now providing grants-in-aid under categorical assistance for food, clothing and shelter, there is no reason why it should not provide grants-in-aid for

medical care. If the original objectives of the Social Security Act could be carried out . . . the various forms of categorical assistance in the United States can be regarded as essentially transitional in nature.

On Programs of Child Care: During the past twelve years there has been a constant struggle between those who believed in a general grants-in-aid program for the care of children away from their homes and those who felt that the work of the Federal agencies in this field should be confined to rural areas and areas of special need. In the last analysis it is a conflict between those who believe that all long-term care of children should be the direct responsibility of government and those who believe that voluntary agencies should play a large and expanding role in child welfare, that it is only under agencies of their own religious faith that children will be assured of proper religious care and upbringing. More and more we are asking whether governmental agencies have the necessary equipment to secure Catholic homes of high standards and to assure the upbringing of Catholic children in their own faith.

On Health Legislation: In discussions of a health program for American wage-earners Catholic Charities has recognized three approaches to this problem. First, there is the public assistance approach. It is clear that health care provided through

public assistance cannot meet the needs of American wage-earners. For one thing the needs test will break down as it is breaking down in many rural areas. A second method of providing a health program for ordinary wage-earners is through a straight program of public medicine such as is envisaged by the Maternal and Child Welfare Act of 1946. It will be very difficult to keep such a program above a poor relief level . . . to maintain high standards of medical and hospital service. Any program of national health security that is set up must reckon with the great progress that has been made by private endeavor in this field by large numbers

of voluntary hospitals all over the United States, by hospital service programs covering about 20 million people, by various industrial and trade union plans covering nearly nine million people. We recognize that these programs are not all-inclusive. They are becoming more inclusive. It is clear, however, that the time is coming when we must have a program of health protection for the American people that has universal coverage. However, this program should be supplementary to what has already been done by private initiative and voluntary effort. We affirm that it should be compulsory in fact and voluntary in form.

THE CATHOLIC MIND

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